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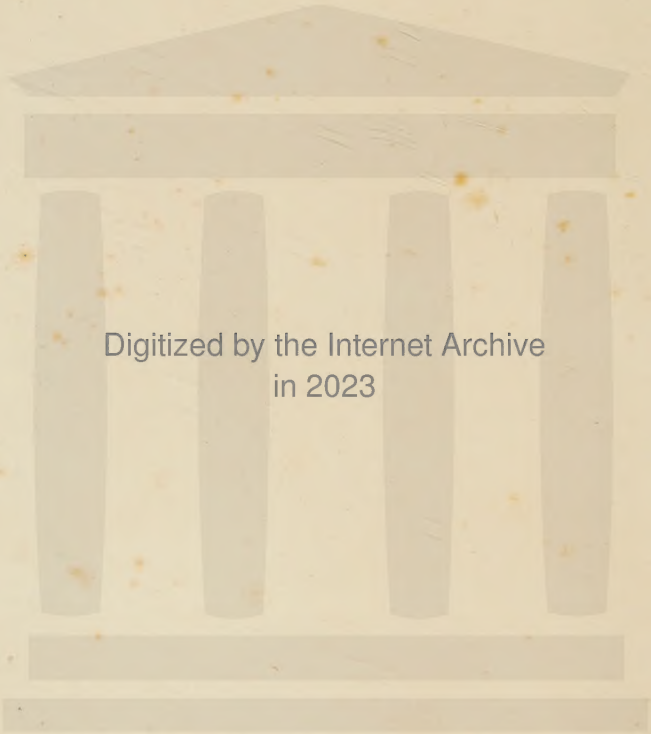

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A MODERN APOSTLE

A MODERN APOSTLE

ALEXANDER N. SOMERVILLE, D.D.

1813—1889

IN GLASGOW, SCOTLAND, AND IRELAND ; INDIA AND AMERICA ; AUSTRAL-ASIA AND AUSTRAL-AFRICA ; SPAIN, FRANCE, AND ITALY ; GERMANY AND RUSSIA ; GREECE AND TURKEY ; AUSTRO-HUNGARY AND SLAVONIA

By GEORGE SMITH, C.I.E., LL.D.

AUTHOR OF

'THE LIFE OF WILLIAM CAREY, D.D. ;' 'LIFE OF ALEXANDER DUFF, D.D.' ETC. ETC.

Θαρσεῖτε

Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει

WITH PORTRAIT, MAP, AND ILLUSTRATIONS

LONDON

JOHN MURRAY, ALBEMARLE STREET

1890

PREFACE

For a period covering two-thirds of the century Dr. Alexander N. Somerville lived and taught to every man the Master's message—*Son, be of good cheer; thy sins be forgiven thee.* For sixty years after he entered on manhood he was ever active, ever joyous, ever successful in the highest forms of philanthropic effort. The aim, the methods, and the results of his life seem to demand an abiding record. From the mass of his MSS. and correspondence, placed at my service by his family, I have been able to let this Modern Apostle speak for himself, supplying only the biographical setting, and striving to give unity to the whole. A career, which covered so long a time and spread over the globe, has been fruitful in materials for many volumes. His thirteen missions alone, and the Journals which preserve their details for his widow and children, as far exceed those of the Wesleys and Whitefield in extent as the world of 1890 differs from that of a century ago. The labour has been adequately to represent Dr. Somerville's apostolic journeying and teaching in one

43754

small volume. The principal addresses by which he drew so many thousands to the source of his own joy will be found in *Precious Seed Sown in Many Lands*, as compiled by his youngest son and most frequent companion, W. F. Somerville, M.D., Glasgow, to whom also we owe the photograph used for the Portrait.

21 Napier Road,
Edinburgh, 18*th September* 1890.

CONTENTS

CHAPTER I

1813-1837

PAGE

THE FIRST CALL 1

CHAPTER II

1837-1840

THE NEW EVANGELICAL ERA 22

CHAPTER III

1838-1860

THE TWOFOLD TRAINING 44

CHAPTER IV

1843-1860

AMONG PUBLICANS AND SINNERS 65

CHAPTER V

1861-1876

FOUNDING A REFORMED CHURCH IN SPAIN 98

CHAPTER VI

1867-1875

PAGE

The Second Call—India 123

CHAPTER VII

1876-1877

Separated for Catholic Work 153

CHAPTER VIII

1877-1879

A Missionary to the World—Australasia . . 169

CHAPTER IX

1879-1882

A Missionary to the World—France, Italy, Germany, and Russia 190

CHAPTER X

1882-1883

A Missionary to the World—South Africa . . 216

CHAPTER XI

1884-1885

A Missionary to the World—Greece and Western Asia 246

CHAPTER XII

PAGE

The Father and the Friend 270

CHAPTER XIII

1886-1887

Moderator of the General Assembly—Through the Scottish Highlands and Islands 300

CHAPTER XIV

1887-1888

Among the Jews in Eastern Europe 342

CHAPTER XV

1888-1889

The Testimony and the Translation 364

APPENDIX 391

INDEX 415

ILLUSTRATIONS

Alexander N. Somerville at Seventy	.	*Frontispiece*
Lovedale Institution as he opened it	.	*To face page* 47
Site of the Somerville Mission, North Kafraria	,,	244
The Somerville Kafir Church	. . . ,,	245
Gospel Map of the World	. . . . ,,	390

ALEXANDER N. SOMERVILLE, D.D.

CHAPTER I

1813-1837

THE CALL

Somerville and M'Cheyne—Birth—Hereditary Influences—*Memorie of the Somervilles*—William Somerville the squire poet and Allan Ramsay—A. N. Somerville representative of the Barony since 1870—At the High School of Edinburgh—Close friendship with R. M. M'Cheyne—Charles Mayne Young and Edmund Kean—Canon Bell's Reminiscences—Captain Cargill—Conversion of the friends to Christ—Thomas Chalmers and David Welsh in the University of Edinburgh—Student life under them—Andrew A. Bonar—Students' societies and meetings—Home Mission work—Somerville, M'Cheyne, and A. Bonar influenced by Dr. Duff—Somerville's self-dedication to a missionary life at home or abroad—Refuses to join the Prophetic Society—Tutor—Voluntary evangelising and Edgerston church built—Assistant at Larbert and Dunipace—Two pictures of his character and work.

In the year 1813, within four months of each other, there were born in Edinburgh two boys, who were to leave an abiding impress on the spiritual and philanthropic progress of their time. Alexander Neil Somerville was born on the 30th January at Northumberland Street, corner of Pitt Street; and Robert Murray M'Cheyne, on the 21st May. Both ran the same course through school and college, and became fast bound to each other in a loving fellowship. Both, like the brothers Haldane, longed and prayed for the work of a missionary to the peoples of India or other non-

Christians ; but, like them, both were called to evangelise Scotland first. M'Cheyne crowded his work in all its intensity into thirty years ; Somerville, after nearly fifty years of incessant evangelisation in Christendom, entered on a second life at the age of sixty-one ; then, in India, he began a career of apostolic journeying, preaching and confirming the churches, which lasted with a joyful energy till he died in a moment at the age of seventy-seven.

Alexander Neil Somerville was the eldest of eight children. The name Neil came, through his mother, from his grandfather Neil Campbell, Principal of the University of Glasgow. One brother went to sea, and died on his way home from Calcutta from the results of shipwreck in the Bay of Bengal. Another was named after their father's intimate friend, Captain Hamilton, author of *Cyril Thornton* and brother of the Scottish Aristotle, Sir William Hamilton. One sister was married to the late Dr. William Cumming of Edinburgh, and another to Mr. James Playfair of Glasgow. The youngest brother, Colin, went to America, where he suffered through the Civil War ; he thrice visited Scotland, and he alone still survives. On the day of the child Alexander's baptism, his paternal grandmother addressed a quaint letter to "the little Name-less," sending him a picture of the grandfather, whose name was then to be given to him, with the earnest prayer that the boy might "long live, and with as unblemished a character as he had." How that prayer was answered we shall see.

Eldest son of a mother remarkable for her beauty, and of a father who was recognised as a possible heir to the old Barony of Somerville, the boy came of a stock which, according to the most recent as well as the older speculations on heredity and natural selection, quite accounts for his perfect physique, his picturesque form, his joyous energy, and his long life rich and useful to the last. The theories of Darwin and Weissmann, so far as they agree, may be hereafter scientifically confirmed on the physical side ; but to them every student of character and life must add the teaching of inspiration and history from Moses to the latest development of the English-speaking

peoples—that the sovereign will of God blesses the race, the family, the man who keeps His commandments. For the last nineteen years of his life the great Scottish evangelist was the representative of the Barony of Somerville, which fell dormant in 1870 at the death of the nineteenth Scottish peer. He became so by a succession of deaths so unexpected and unlikely that his early years were never affected by the subtle temptation. When he was called to investigate his family's claims alike to the title and the estates which were to accompany it, he was already sixty years of age. So far as the prospect influenced his character, it was only to add dignity to his energies, and catholicity to his services to the Church and the world. The story must be briefly told. In all its fulness the romance will be found in that rare work, *Memorie of the Somervilles*, written by James, the eleventh lord, and edited and printed by Sir Walter Scott for his friend John, the fifteenth lord, who is further known as having introduced from Lisbon into this country the breed of merino sheep.

Sir Walter de Somerville of Evreux received from William the Conqueror the lordship of Whichenour, in Staffordshire, for his services in the Norman conquest of England. In time an heiress carried over the property to the Dukes of Buckingham, and a younger branch held the barony of Somerville-Aston. The English family came to be represented by the "squire poet," William Somerville, the friend of Allan Ramsay. Another of the younger branches passed into Scotland, and in 1430, after arranging for the ransom of King James I., its chief was created first Baron Somerville. After services to the Stewarts, and especially to Queen Mary, by successive Lords Somerville, the family fell upon evil times. Its restorer was James, the thirteenth baron. Learning from Allan Ramsay, whom he patronised after the fashion of those days, that William Somerville was indeed the English representative of the old Norman family, from which both had directly sprung through second sons, Lord Somerville sent his poet kinsman "his own picture and Mr. Ramsay's works;"

and a compact was made by which in 1742 the English estates, then yielding £1508 a year, came to the Scottish title on the poet's death. Allan Ramsay's poetic correspondence with William Somerville seems to have led directly to this admirable arrangement, for it was two years before the deeds were drawn up that the Edinburgh Horace wrote thus to one who has been pronounced superior to Pope, but of whom Dr. Johnson only will admit that he wrote well for a gentleman :—

"You both from one great lineage spring,
Both from De Somerville, who came
With William, England's conquering king,
To win fair plains and lasting fame.

"Whichnour he left to's eldest son,
That first-born chief you represent ;
His second came to Caledon,
From whom our Somer'le takes descent."

So good a critic as Dr. Robert Carruthers praises passages of *The Chase*, and even Johnson pronounced the poet's verses to Addison "exquisite." With Somerville-Aston, in Gloucestershire, William Somerville bequeathed a manuscript volume of his unpublished verses, described by Sir Walter Scott as bearing the same character of easy humour which distinguishes his tales and burlesque poetry.

It was through the second son of James, Queen Mary's friend and the sixth lord, that Dr. Somerville in 1870 claimed to be the representative of the peerage. His son, again, was minister of Ednam, joined the Protesters who abjured Charles Stewart yet in no way were willing to accept Oliver Cromwell's interference with the spiritual power, and was deposed by the Synod. Through Somervell of Park, believed to be his grandson and who was for fifty years Provost of Renfrew, the succession can be traced to the wine merchant who was Dr. A. N. Somerville's father. When the boy was ten years old his father had an interview with Lord (Mark) Somerville, who declared that, failing direct successors, the Somervells of Park were heirs to the title and estates. On the boy's father, who

always spelled his name Somervell, replying, "I am the representative of that family, being the eldest son," Lord Somerville shook hands with him, saying, "I am very happy to shake hands with the representative of the Park family." Although Alexander N. Somerville withdrew, for himself, from the claim, he was ever an embodiment of the old motto of his house, *Fear God in Life.*

The boy was bright and active from his childhood. He early learned to recite aloud the finest passages of the English poets, especially that one of Shakespeare: "The cloud-capt towers," etc. His companions were the three sons of Mrs. Campbell of Skipness, who lived in the next house; and their favourite amusement was "playing at Robinson Crusoe." The country, from Howe Street to Stockbridge and the sea, was then an open space of gardens and fields, through which long lines of carts loaded with white freestone used to pass from Craigleith Quarry for the building of the new town of Edinburgh. The family walked to St. Andrew's church every Sunday, where Dr. Andrew Grant and Dr. David Ritchie represented the prevailing "moderatism" of the time. Long after Dr. Somerville wrote of these days: "I cannot recollect anything that I understood or cared for, except that, on one Sacrament Sabbath evening, Dr. Ritchie gave some simple outline of Christ's miracles. . . . I could never gather that any of my friends had ever got any good under the preaching. All had the uniformity and stillness of death." M'Cheyne's experience in St. Stephen's church was similar, as he used to tell Dr. Andrew A. Bonar.

After some years at Mr. John White's English school, Somerville passed to the classical academy of Mr. Brown for a time. There, in Thistle Street, he found a new friend in Walter Wood, afterwards minister of Elie. "Many a story could be told of the youthful amusements of the two," according to Walter's youngest brother.[1] One adventure Dr. Somerville used to recount to his children—how he took down the school sign-board and left it as a calling-

[1] *Alexander Wood, M.D.* By the Rev. Thomas Brown, F.R.S.E. Edinburgh, 1886.

card at the schoolmaster's house. A somewhat similar story is told of Dr. Chalmers in his student days. There were fierce fights, too, with the inhabitants of Canonmills, and frequent encampments on the "sandhills" to the east. The new Edinburgh Academy, of which Archbishop Tait became head for a time, had just been founded to meet the wants of the growing north quarter of the city, somewhat distant from the High School. But Somerville, M'Cheyne, and their friends the Bonars, were sent to the latter, for its Rector was the great teacher of those days, Aglionby Ross Carson, LL.D., worthy successor of Adam and Pillans. Dr. Carson refused the Greek chair of St. Andrews University, and for forty years sent out from his classes a succession of remarkable Scotsmen all over the world, who traced to his character and learning all that made them honourable and prosperous. On a solemn anniversary, observed with unbroken regularity up to the death of Dr. Balfour, the Professor of Botany, Carson's old boys used to meet for prayer and fellowship, and send his daughter a minute of their proceedings. Somerville and M'Cheyne owed much more than culture to their two years' training under the good and great Rector. The old High School was then held in Infirmary Street, but Somerville walked in the procession of boys and citizens who laid on the Calton Hill the foundation-stone of Thomas Hamilton's perfect copy of the Athenian temple of Theseus.

The two boys passed from school to college in November 1827, and through the Arts classes, foremost in athletic sports, in dancing, and in youthful frolic. Both were handsome and accomplished in the social graces, were great favourites with their fellows, and were inseparable companions. Their home life and their natural virtues not only kept them fast friends, free from all jealousy of each other's success, but made them unconscious of many of the temptations to which in their generally miserable lodgings Scottish students used to be more exposed than even now. A love of travel early showed itself in Somerville. He became familiar with the south coast of Fifeshire,

then reached by sloop or wherry from Leith to Burntisland. When fifteen years of age he made a walking tour with a companion, by Queensferry to Perth and Blair Athole, returning by Loch Tay and Glenogle to Edinburgh. With blistered feet, due to new boots, he walked more than sixty miles in stockings. With the fidelity of a scrupulous conscience, he well remembered to old age that his companion proved to be a bad fellow, fond of filthy talk. At this time, following up his Robinson Crusoe exploits on the "sandhills," he found extraordinary enjoyment in the wild-beast shows that encamped on the earthen Mound to the south of Princes Street, and paraded the streets. They were an incipient missionary object-lesson to the lad.

In the lives of individual men, as in the wide extent of the history of a race and a nation, the grace of God uses that which is natural as a preparation for the highest spiritual service. His grace works with such loving sovereign power that it transforms even the lowest experience of the natural into the highest spiritual force, so as to produce the greatest leaders of the Church and the age, such as Paul and Augustine, Luther and Bunyan. In young Somerville's case we not only find in the showman's menagerie the natural germ of an interest in non-Christian peoples, but we trace to the stage the peculiarly dramatic and mimetic form of the future evangelist's oratory. In the early college days of Somerville and M'Cheyne, the tragedian Charles Mayne Young, a man of upright personal character whose life has been written by his son, Rev. Julian Young, was at the highest point of his reputation. Both lads sat at his feet as he represented Hamlet, and especially Cassius in Shakespeare's *Julius Cæsar*, and both strove to reproduce his most striking effects when competing for the prizes of Pillans's and "Christopher North's" classes. So his mother had a few years before trained Robert S. Candlish to master the defects in his articulation by putting him under Sheridan Knowles, and by a study of Edmund Kean, till the young student went to the opposite extreme, and, when a great preacher, never failed to reproduce the raising

of the left shoulder which he had too slavishly copied from that artist's Richard III.[1]

From Ireland, attracted by the New Academy and Sir Walter Scott, there came to the north side of Edinburgh an English boy who is now the venerable Canon Bell, Rector of Cheltenham. From his autobiographical *Reminiscences of a Boyhood*,[2] published anonymously, he has permitted us to quote, under his own name, some delightful sketches of the family, whom he there calls the Wintervilles.

"Mrs. Somerville, the mother of three sons and two daughters, was still beautiful, with the darkest of hair and eyes, and a brilliant complexion, and I admired and loved her with a deep and true affection. The eldest of her sons, Alexander, is well known in all the churches as a faithful minister in the Free Church, and an eminent evangelist, who has made a tour of the globe in the missionary cause, and has been much honoured as a herald of the gospel of grace and peace. He left the Established Church at the Disruption, and cast in his lot with the noble men who, headed by Chalmers, Cunningham, Candlish, and Guthrie, counted all things but loss for conscience' sake, and for what they believed the cause of Christ. He was some years my senior, and I used to look up to him with a certain respect, for even in his youthful days he had determined to devote himself to the ministry, and was now preparing for that sacred profession. He had been at the High School, not the Academy, and had carried off many a prize. How good he was to me! He would read over with me in the evenings the lessons I had to prepare the next day; and I was indebted to him for any success I had in the translation of Sallust, or Horace, or Xenophon, or Homer. He was a friend of McCheyne, also an ornament to the Scotch Church—a man of a rare spiritual mind, and deep piety, during whose ministry in Dundee a remarkable revival took place, which for the time turned the city upside down. . . .

"My recollections of McCheyne are those of a tall, slender lad, with a sweet, pleasant face, bright yet grave, fond of play, and of a blameless life. I remember to this day his tartan trousers, which excited my admiration and my envy. . . .

"It was in the spring of 1831 that Charles Young, the tragedian,

[1] *Memorials*, by William Wilson, D.D., and Robert Rainy, D.D., p. 10. Adam and Charles Black, 1880.

[2] *Reminiscences of a Boyhood in the Early Part of the Century*. London: Sampson Low, 1889.

paid a farewell visit to Edinburgh. My friend Alexander Somerville, who was about to take his leave of the theatre as a spectator, desired a last lesson in elocution from this great actor, and therefore intended to see Young in Hamlet and Macbeth. . . .

"This was the year when the First Reform Bill was passed. . . . Edinburgh was beside itself for joy. It had its gala day, when the representatives of various trades and clubs and associations marched through the streets with banners and flags to the sounds of bagpipes and drums and flutes, and all kinds of music. Alexander Somerville, taking me under his care, piloted me safely through the vast crowd to Bruntsfield Links, where the various processions formed, and from which a good view was obtained of the enthusiastic proceedings of the day. . . .

"My good friend had a short time before bidden farewell to the theatre, for he was preparing to enter the ministry of the Scotch Church, the Church of his fathers, and there was much in the accompaniments of the stage that he thought inconsistent with the vocation to which he was now called. He was a man of a refined and cultured mind, of a poetical temperament, and dowered with high mental gifts, and the classic drama, when interpreted by men and women of genius, had afforded him great enjoyment; but he now felt he must 'count all things but loss for Christ's sake,' and deny himself pleasures which, to say the least, were questionable. I did not quite understand his feelings in those days, though I do now, and I did myself from an early period of my life withdraw my foot from the theatre. I did so for this reason amongst many, that I dared not for my own gratification encourage an actor, and more especially an actress, to run risks and encounter temptations often too great for honour or character to withstand. I thought it better to deny myself the pleasures of the theatre than be guilty of sanctioning by my presence an amusement which involves grave moral danger to those who, from their physical gifts and mental susceptibilities, are drawn by the fascinations of the acted drama to make the stage a profession. I know that, despite the perils and excitements which beset the actor's life, many of the most gifted men and women have led lives blameless and beyond suspicion; but have not these illustrious instances of untainted virtue been rewarded with a warmth of admiration which only proves how hard it is for men and women on the stage to preserve their honour or their virtue unstained? Is not the praise awarded to such exceptional moral strength a proof that the perils of an actor's or an actress's life are very serious and great? . . .

"It appears to me that the whole subject is a question of Christian casuistry—one which is 'stuff o' the conscience,' and that, as regards it, 'Every one must be fully persuaded in his own mind.' Happy is he that condemneth not himself in that which he alloweth."

When at the height of his social popularity and carelessness as to the future, there burst into the nature of the young Arts student the divine influence which changed his whole life. Captain Cargill, an old India and Peninsular officer, had settled in Stockbridge near the Somervilles, and the children of the two families went to school together. Himself a Presbyterian, and a devoted member of the Free Church of Scotland afterwards, Captain Cargill used with his Episcopalian wife to attend the evangelical ministry of the Rev. Edward Craig in Broughton Place chapel. Captain Cargill was attracted by the genial spirits and lively humour of the student, and resolved to draw him to Christ and to the Scots ministry. To this end he used to tell the lad what he had heard from Mr. Craig, and press him to consider such subjects earnestly and at once. These frequent conversations during the two later years of his literary studies led to Alexander Somerville's conversion. "Captain Cargill was instrumental in changing my course of life, and I still revere his memory," said the great evangelist to his American brother when, a few years before his death, they revisited the scenes of youth and halted beside the old Cargill house, which still stands. Dr. Somerville visited the farm in New Zealand to which Captain Cargill retired after founding the settlement of Otago and city of Dunedin, in Princes Street of which a grateful colony has erected to the memory of the veteran officer and Christian administrator a noble monument on the lines of that of Sir Walter Scott in Edinburgh.

Moved by the new life, Somerville sought counsel of his friend, to find that Robert M'Cheyne also had become a new man since the death of a brother. Their lifelong friendship received the higher consecration. The change was completed and established in Somerville's case by the Rev. Dr. Henderson, of St. Enoch's, Glasgow, who was then minister of St. Bernard's chapel, Stockbridge. "It was while sitting under your ministry that the light broke upon me in full," said Dr. Somerville long after, at a public meeting in Glasgow, to Dr. Henderson, who, Dr. A. Bonar tells us, "covered his face and wept tears of joy to think

that he had been helpful in preparing that instrument of the work of God. From the day that he fully entered into the light of the Gospel he was most decided. He never thought of returning to the world, and yet he had been a man of the world, and the world had been very attractive to him."

The Arts student of seventeen used to walk out from his house, then in Malta Terrace, Stockbridge, to the pretty village of Corstorphine, and as he walked he prayed to be guided as to his future work. To the earnestness and directness of these prayers he traced, at the close of his long life, the fifteen years of world-wide evangelising to which he was called. Like M'Cheyne he resolved to be a minister of the old Church of Scotland.

The time was propitious in the University of Edinburgh. Thomas Chalmers had redeemed the divinity school of Rollock and Leighton from more than one generation of dulness, alike by his own genius and by procuring the appointment of David Welsh to the chair of Church History. Brunton taught Hebrew as respectably as was done elsewhere in those days, and he was director of the new India Mission, which Alexander Duff had founded two years before. The country and the Church were still throbbing with the life which Chalmers had taken from his Glasgow parish, first to St. Andrews, and had thence transferred to the Scottish capital. There his class-room was still crowded not only by students, but by the ablest men of all the professions, who, led by the Episcopal clergyman, Robert Morehead, presented the underpaid professor with a fee of two hundred guineas. A new world of thought and imagination and inspiration was opened to the lads of nineteen and twenty whose only philosophical teaching had been the rhetoric of "Christopher North." Two years of such an influence, and a third of the accurate scholarship and gracious teaching of David Welsh, elevated and directed the energies of Alexander Somerville to that region of spiritual meditation and aggressive energy in which his whole life was to be spent.

Hardly second to the formative power of those two

men's classes was the hourly intercourse with his fellow-students in personal friendship, theological discussion, and united worship and service. One of them, the late James Dodds of Dunbar, gives us this bright glimpse of Somerville and M'Cheyne as Divinity students:—"These two seemed literally inseparable; along with many others I was often amused at the closeness of their companionship. They sat beside each other in the class-room; they came and went together; they were usually seen walking side by side in the street; or if one of them turned round a corner, the other was sure to come in sight a minute after. The one seemed to haunt the other like a shadow, and nothing, apparently, could separate the two bosom friends. The fact was that they loved each other dearly in the Lord. Natives of the same city, they had been friends in early youth; and having passed about the same time through a profound spiritual experience, they enjoyed spiritual fellowship and pursued their sacred studies together with a depth and cordiality of feeling seldom equalled in the annals of human friendship. Many sweet and precious morning hours were by them devoted to the study of the Hebrew Bible and the Septuagint. Much time also did they spend together in prayer and spiritual conversation. In this way did they become, as students and ministers, fervent in spirit and mighty in the Scriptures."

There joined these two another Edinburgh man, who became M'Cheyne's biographer, Dr. Andrew A. Bonar, now of Finnieston Free Church, Glasgow. This venerable preacher has thus recalled these days:—"I sometimes think that we three at that time were like the three disciples you read of—Peter, James, and John—before the day of Pentecost. Mr. M'Cheyne was the beloved disciple, and Dr. Somerville was Peter, fervidly earnest always, sometimes impetuous, and even impatient; but there was one thing that can be said of him that could not be said of Peter—he never denied his Lord once that I have heard of, and I know him for sixty years. I think the Lord used to teach us three peculiar lessons. We kept very much together for a time, and, as I said, we three were

like Peter, James, and John. Christ took these three into the chamber of Jairus's daughter, and taught them how to raise the dead; and so the Lord taught us how to raise dead souls. He taught us from the very first to put no stress upon human appliances, but to keep to the Gospel word. He took us unto the Transfiguration hill, and showed us His person from time to time. He taught us to delight in His person, and to behold in a glass the glory of the Lord, and be changed into the same image. He took us to Gethsemane at communion-times, and showed us the cup that the Father gave Him to drink, and which He drank, leaving no dregs behind."

Of their student life Dr. A. Bonar writes: —"During the summer vacations—that we might redeem the time—some of us who remained in town, when most of our fellow-students were gone to the country, used to meet once every week in the forenoon, for the purpose of investigating some point of Systematic Divinity, and stating to each other the amount and result of our private reading. At another time we met in a similar way, till we had overtaken the chief points of the Popish controversy. Advancement in our acquaintance with the Greek and Hebrew Scriptures also brought us together; and one summer the study of Unfulfilled Prophecy assembled a few of us once a week, at an early morning hour, when, though our views differed much on particular points, we never failed to get food to our souls in the Scriptures we explored. But no society of this kind was more useful and pleasant to us than one which, from its object, received the name of Exegetical. It met during the session of the Theological Classes every Saturday morning at half-past six. The study of Biblical criticism, and whatever might cast light on the word of God, was our aim; and these meetings were kept up regularly during four sessions."

Those members who still survive are Dr. Thomas Brown, Dr. Laughton, and Dr. A. Bonar himself; others, such as Sir Henry Moncreiff, Horatius Bonar, Dr. W. Wilson, and Professor Smeaton, have recently passed away.

The Students' Missionary Society, founded by John

Wilson of Bombay, continued to meet every Saturday morning of the session; and the meeting for prayer, in which none were more earnest than the three friends. They were impelled by the spiritual instincts of the new nature to work for Christ as well as to worship Him, and founded a Visiting Society for the poor and churchless of the High Street, from the Castle Hill to Canongate and Holyrood. Here Somerville first began home missions, but in a way which other earnest students would do well to imitate. "Our rule was," writes Dr. A. Bonar, "not to subtract anything from our times of study, but to devote to this work an occasional hour in the intervals between different classes, or an hour that might otherwise have been given to recreation. All of us felt the work to be trying to the flesh at the outset, but none ever repented of persevering in it." So thorough was Alexander Somerville in the visitation that he kept a book in which, on a page given to each of forty-seven families or persons, he recorded the date of each visit, the passage of Scripture read, the subject of his talk, and the apparent results. What an apprenticeship this was for his future career of evangelising let one case show. The name became known long after as that of the officer of the Free Church of Scotland's General Assembly, whom dignified moderators and clerks carried to his honoured burial. "Mr. and Mrs. Stocks, comb-makers, Rae's Close. Visited both April 11, 1834." Then follow numerous records of visits. "Visited Oct. Matt. vi. Commenced selling combs for them." "Oct. 30. Mrs. S. by this time, by persuasion, determined to communicate. Went to Mr. Bruce's for a token." It was under the ministry of Dr. Bruce of St. Andrew's church that not only this but many successive generations of students were trained.

As Somerville and M'Cheyne approached the close of their four years' Divinity studies they were forced to decide the question which, at that time, rarely presented itself to the Church—missionary or minister? abroad or home? Often had they talked and prayed about it together. In June 1832 M'Cheyne has these entries in his journal:—

"Walking with A. Somerville by Craigleith, conversing on missions. If I am to go to the heathen to speak of the unsearchable riches of Christ, this one thing must be given me, to be out of the reach of the baneful influence of esteem or contempt. If worldly motives go with me I shall never convert a soul, and shall lose my own in the labour." Again, a year later:—"Why is a missionary life so often an object of my thoughts? Is it simply for the love I bear to souls? Then why do I not show it more where I am? Souls are as precious here as in Burma. Does the romance of the business not weigh anything with me?—the interest and esteem I would carry with me?—the nice journals and letters I should write and receive? Why would I so much rather go to the East than to the West Indies? Am I wholly deceiving my own heart? and have I not a spark of true missionary zeal? Lord, give me to understand and imitate the spirit of those unearthly words of thy dear Son, 'It is enough for the disciple that he be as his Master, and the servant as his Lord.' 'He that loveth father or mother more than me, is not worthy of me.' *Gloria in excelsis Deo.*"

Dr. A. Bonar reproduced, from a narrative written in shorthand at the time, this picture of the communings of the three friends regarding personal dedication to a work which at that time was despised or treated with indifference by most Christian Churches:—"It was a Saturday afternoon: had a stroll with Robert M'Cheyne and Alexander Somerville. We walked round Duddingston Loch: talked about what we thought God's way with us might be. For three nights before we had heard Dr. Duff give one of his amazingly earnest addresses, pouring out his soul on behalf of the heathen. We talked together as to whether it might not be God's will that we should go to the heathen; and then I have it written—'We sat down on the trunk of a fallen oak-tree and sang and prayed, and returned home.' Do you think it possible, do you not think it is likely, that the prayer of your departed pastor—'Lord *send me*, if it be Thy will'—was answered in the last fifteen years of his life, when after such a ministry

at home he was sent, you may say, to perambulate the world?"

The two friends sought an interview with Alexander Duff, who had just returned from his first triumphs in Calcutta, not yet thirty years of age. They found him cast down by the ignorance and indifference of his own Church and committee to the work on which they had sent him forth, and their greetings rejoiced his heart. If, he thought, these are fair specimens of the Divinity students of Scotland, the India Mission will never lack men worthy of so high a calling. In a "Diary of events, or rather, perhaps, the feelings of one's mind," and "not intended to meet the eye of any," which Somerville wrote from 8th January 1834 to 8th March 1835, we find this last entry, giving the key to all his life:—

"*March 8th*, 1835.—I have this day, being Sabbath, come to the resolution of doing what, with one exception, is the most serious act of my life—that of a dedication of myself, by the will of God, to my Lord and Saviour Jesus Christ, as a missionary to heathen lands—and in doing this I hope I may not be accused of presumption or rashness in the sight of God. I do not do so unreservedly. I shall not force on myself a work such as this if I find it displeasing to God. My present intent is simply to offer myself to the Lord, that, as a minister of Christ, He may do with me as He willeth; at the same time, to express my determination in the Lord, and with entire dependence on God for the fulfilling of it; not to look to a settlement in my native land as the ultimate object of my thought, but to keep as first in my eye the lost and perishing heathen. There may be an impediment in my way, in as far as I am the head of the family—and to me the members of it at present look forward for support—and I will not deny that this would weigh, and shall weigh, very heavily in my mind. But this I do not regard as sufficient to prevent my present dedication, for these impediments may in the providence of God be removed; and it is my present most earnest prayer that they may be removed. Again, I know not how far parental requirements

may operate on my mind. I shall not be rash in any engagements. My present design is simply this, that if it please God to remove these or suchlike impediments out of the way, to offer myself to Him for missionary service. I am entirely insufficient of myself for the work, perhaps more so than most others. I have many grievous passions to crucify. I know that I am desirous of vainglory. I know I have been subject to envy and jealousy and variance. I know I do not unreservedly love my Lord and Saviour, and that my breast is destitute of all that is graceful or amiable.

"I am fully aware of my intellectual incapacity, that I am neither possessed of knowledge sufficient, nor have I a highly wrought, nor even a clear or very ready and sound-thinking mind. I am aware, too, that I do not seem formed for energetically forming or carrying into execution plans and schemes of Christian usefulness. Of these and innumerable other deficiencies I am assured, and with all sincerity I declare I possess. Yet amid all, I know that there is a sufficiency of God; that the Lord can supply all that is needful. It is on His unlimited promises I rely. It is on His grace that I trust. He is my strength and my salvation. I know my weakness, how soon impressions wear away. How easily the effect of Mr. Duff's sermon may be lost. That I may not allow these solemn thoughts to escape me is my earnest prayer. I shall now in the sight of God renew this dedication to Himself. 'O Lord, forgive me if I am presumptuous in the act I now perform before Thee. For this day I do commend me to Thee, to be Thy servant, and, if Thou wilt accept my feeble efforts, to dedicate myself as a missionary in days to come to heathen lands. O God, I promise not anything. My own heart may grow cold, and impediments are in the way which must, it may be, be previously removed. My only object at present is humbly to present myself to Thee, praying that Thou wouldst send me wherever Thou wilt; that Thou wilt enable me to keep in view the missionary work—to set *that* before all settlements at home. I know not how to speak unto Thee. I wish

unreservedly to promise myself to be a missionary; and yet this is not lawful, and I dare not do so at the present. Lord, Thou knowest what I feel. Do Thou direct me how to act; do Thou open up the path before me; do Thou sanctify me for the work; do Thou strengthen me for the acquisition of all knowledge. O my God, I fear I have spoken too carelessly. I have not considered enough. I have not sufficiently counted the cost. Enable me to resign myself unreservedly to Thee, to go wherever the voice of the Lord shall send me. Forgive me if I have acted rashly in this matter; and do Thou hear my prayer, and accept my dedication, for the sake of the Redeemer, of Jesus my Saviour, Jesus Christ. Amen.'"

How lovingly that prayer was answered, and that self-dedication accepted by the Divine wisdom, will be seen in the long career thereafter of fifty-five years. The parish minister and the city missionary came first, indeed, but only to train the home evangelist and prepare his way for an almost world-wide apostolate.

The personal kindliness of Dr. Chalmers, especially to his senior students, did more for Somerville and his fellows than the whole training of some professors who, however competent intellectually, fail in this. A Prophetic Society had been formed, at which millennarian theories were discussed, chiefly under Andrew Bonar's influence. M'Cheyne looked with interest on these, but did not commit himself to adopting them fully. Somerville denounced such speculations as "dangerous," but always with shrewd humour, and would not join the society. The point was referred to the great Divinity Professor, who took up M'Cheyne's position. He had not so fully studied these views as his young friends, but he saw no danger in holding them. Dr. Bonar believes that Chalmers afterwards adopted them, having declared on one occasion his conviction that the millennium will come upon the world "with a hammer-smash." To the Exegetical Society Somerville contributed many essays, duly bound up with others in the three volumes of its records. The prayer-meeting, which followed the Students' Missionary Society every Satur-

day morning, was his delight. That meeting was the means of converting Robert Johnston to Christ, and sending him a missionary to Madras, where he became the "true yoke-fellow" of the resistless John Anderson. From the day of their conversion M'Cheyne, who had attended the ministry of a good man but "moderate" minister, and Somerville, who had been utterly indifferent to such questions, became warm defenders of the inherent spiritual independence of the Church of Scotland, and of every true Church of Christ.

Being tutor in the family of Sheriff Oliver Rutherford of Edgerston, eight miles from Jedburgh, Alexander Somerville was in 1836 duly examined and licensed by that Presbytery to preach the Gospel. From that time began his ceaseless activity in preaching with authority, power, and success, Jesus Christ, the Saviour of sinners. In schoolhouse and barn, alternately at Rink and Browndenlaws, he so conducted divine service, and visited the sick, the careless, and the isolated of that and the two next parishes with such loving persuasiveness, that of 450 persons too distant to attend the parish churches, he gathered in 300 as the nucleus of a new congregation, for whom he raised funds to build the church of Edgerston. There he taught the poor people to give for the India Mission, and founded a library for them. Andrew Bonar had become assistant to Mr. Purves of Jedburgh before being called to Collace, and M'Cheyne was the missionary of Rev. J. Bonar of Larbert and Dunipace. The three friends became candidates for St. Peter's, Dundee; M'Cheyne was chosen by the people and Somerville succeeded him at Dunipace after some months' service in Stockbridge. Dr. Bonar tells how "his lodgings were three miles from the place of worship in Dunipace, but he used to set out very early on Sabbath mornings. Why? That when he came to the village, or the houses near it, he might knock at the doors of the sleepers. He would knock at the doors of the sleeping householders and awake them, and call on them to arise and come to the house of God. He made that a habit, and the people soon knew that their young minister was in dead earnest to win their souls."

To Mr. John Bonar M'Cheyne's farewell was: "I see plainly that my poor attempts at labour in your dear parish will soon be eclipsed." To Somerville himself he passed on this counsel: "Take more heed to the saints than ever I did. . . . Speak boldly; what matter in eternity the slight awkwardnesses of time?" Every Saturday evening the three young ministers remembered each other specially in prayer, and other preachers also as their circle became enlarged. They met periodically to talk over their work. On one such occasion he who was afterwards the accomplished Dr. James Hamilton of Regent Square Church, London, came in upon them and asked what they were discussing. "The question whether we should always set forth the Gospel in every sermon." "And what is your conclusion?" "We all agree that we must." "Quite right," was Dr. Hamilton's reply; "but I don't practise it always, for my literary gift misleads me. That is what God's people want, and that is what those who are not His people need."

So trained and so counselled, so believing and so preaching, Alexander Somerville was called to be minister of the parish church of Anderston, situated within the old Barony parish of Glasgow. He had left Jedburgh with this prediction by Mr. Purves: "I know of no young man whose talents and piety combined give higher promise, nor of whom I more confidently entertain the hope of future eminence and success, if God sees meet to spare his life and bless his labours. I cherish the memory of his voluntary, unsolicited, apostle-like co-operation with me in the ministry of the word, as a source of the purest pleasure to me, and a means of richest blessing to this parish. Nor can I form a higher wish for the Church of Scotland than that all her parishes were possessed of such ministers as I expect and believe Mr. Somerville will prove."

In September 1837 his probation closed with this testimony from Rev. John Bonar to the youth of twenty-four, of whom he said—in his disposition he is warm-hearted and kindly, in his manners he is unaffected and well-bred, and in his general conversation frank, free, easy, and com-

municative:—"He is possessed of an animated and vigorous mind, and ever engaged on the highest subjects. He has a singular knowledge of, and delight in, the Holy Scriptures. He reads them *for himself*, and out of the treasures so laid up he brings forth things, new and old, for the instruction, warning, and comfort of others. He has received great insight into the way of salvation, as revealed both in the Old Testament and the New. He has the most earnest desire for the salvation of souls, and the most unwearied zeal in pursuing that great object, even as if he constantly felt the full force and feeling of the expression, 'If by *any means* I might save some.'"

CHAPTER II

1837-1840

THE NEW EVANGELICAL ERA

Close of a century of modern Arianism—Thomas Chalmers, Alexander Duff, and the seven evangelists—Church and Civic Reforms of 1834—Glasgow first evangelised—Anderston and its Clyde Street church—Dr. John Love the typical predecessor of Somerville—Drs. Duncan Macfarlan and Charles Brown—Somerville ordained—Stipend of £80—His rules for sermon-writing—Personal influence—Congregational and parish work—William Arnot—Anderston a nursery of evangelists—Somerville's pastoral methods—Communion services—Unpublished letters from M'Cheyne—Somerville's Home Mission methods—"Full of faith and of the Holy Ghost"—Spiritual revival—Influences William C. Burns, the missionary—Somerville begins Kilsyth revival—Spiritual movement at Dundee and elsewhere—Picture of Somerville and Burns at revival work—Somerville's spiritual apprenticeship.

The year 1837-38, when the young preacher and evangelist began his ministry in the city of Glasgow, was the turning-point in the history of evangelical religion and of the Churches in Scotland. For more than a century the majority of the ministers of the Church of Scotland had been Arian in doctrine, with consequences on the life of the people and the state of the country such as had threatened to flood Christendom when Athanasius took his stand against a belief which denied the full divinity of Christ and the true meaning of His cross and passion for sinful men. Secessions and missionary societies, individuals within and without the Church, from Boston and Whitefield to Erskine and the Haldanes, revivals of religion in

rural villages and scattered communities, had given relief and scope to the godly seeking to serve the Master they loved—as the Pietists and Moravians had done in the case of Lutheranism, and the Wesleys, Carey, and Fuller in England. But not till Thomas Chalmers got the new light at Kilmany, and converted the evangelical party into the majority, in the reforming General Assembly of 1834, was the old Church of Scotland, as a working and free spiritual organisation, again the Church of John Knox and Henderson. Once more, too, in 1839, the influence of the Holy Spirit of God became evident in revivals, beginning at Kilsyth, the very place from which in 1742 the light had gone forth even to New England and Jonathan Edwards. The young men prepared as evangelists to stimulate and guide this twofold manifestation, in home and foreign missions under Chalmers and Duff, themselves still young, were Somerville and M'Cheyne, the two Bonars, Robert Macdonald, John Milne, and William Burns on both the great fields of action.

These men were not ecclesiastics, otherwise they would have been unfitted to wield spiritual weapons of a temper so pure and delicate, so searching and true. But they reaped the fruit of the conflict by ecclesiastics with each other and with the secular and too late repentant Government. That conflict removed obstructions to the evangelisation of Scotland and of India, first of all carried out a system of spiritually independent congregations within the patronage-bound Church of Scotland itself, and then in 1843 developed the Church of Scotland, Free, as a work of Church extension which has added more than a thousand congregations to the Churches in Scotland, and controls an expenditure of £100,000 a year on missions to the Heathen, Mohammedans, and Jews all over the world.

Alexander Somerville went to Glasgow just when the reforms and experiments carried out by Chalmers had rendered possible a detailed application, parish by parish, of the Gospel of Christ in all its fulness to the sinful and the vicious, the poor and the perishing. All the young evangelist's burning enthusiasm would have blazed itself out,

all his splendid energy would have dashed itself in vain against human obstructions but for the reforms of 1834. His own church would have been a mere chapel, without a kirk-session, or any of the representative elements which have led statesmen to declare presbytery to be the perfection of democratic government tempered by the legitimate influence of the wisest and best. He himself would have been shut out of the courts of his Church, lower and higher.

The population of Glasgow had gone on increasing, and starving alike as to food and religion, amid riots which lined the streets with troops; and not a man, magistrate or minister, had sought a remedy in the education of the young and evangelisation of the old, till Chalmers had asked for twenty more churches, with their attendant schools every day of the week, collections for the kindly relief of the really poor, and other philanthropic agencies. The magistrates had given him one new church only, St. John's, where he triumphantly demonstrated the practical truth of the theories which in his *Christian and Civic Economy of Large Towns* he was the first to contribute to Political Economy and Church Economics. When the bayonet and the scaffold were the only remedies applied by a Government which continued the most unjust laws on the statute book, Thomas Chalmers never ceased to proclaim the one panacea for the evils of his country and city: "There is not one other expedient by which you will recover the olden character, but by going forth with the gospel of Jesus Christ among the people. Nothing will subdue them but that regenerating power which goes along with the faith of the New Testament, and nothing will charm away the alienation of their spirits but their belief in the overtures of redeeming mercy." The reforms of the Assembly of 1834 enabled him to report to that of 1838—Somerville's first Assembly—that £206,000 had been raised and 187 additional churches built in four years.

Anderston church, of which in four different forms or buildings Somerville was minister for fifty-two years, was first built in Clyde Street as a "chapel of ease" to Barony parish, at the close of last century. At that time the city

of Glasgow had not extended so far down the right bank of the Clyde. The street which bears the name of the then rural and non-commercial river, and is now one of the lowest even in Glasgow, was a fashionable west-end suburb, which required a chapel for its prosperous inhabitants, just as Westbourne and places three miles farther down now do for the enormous population of the second city in the Empire. The district, the name of which seems to have been short for "Anderson's Town," was a century ago almost identical in area with the pretty estate of Stobcross, the entrance gate of which stood at the now busy and once unsanitary spot, the "Gushet-house," where Main and Stobcross Streets part, while the mansion-house, a quarter of a mile off, is now lost in the Queen's Dock. In Clyde Street, where nominally Christian humanity has long been at its lowest, and at the foot of which the great Cunard liners ship and tranship their cargoes, stood Anderston chapel and church for half a century till 1849, when it was burned down. There may still be seen the well-built manse of its first minister, the Rev. John Love, D.D. He was succeeded by Dr. Macfarlan, afterwards of Renfrew, he by Dr. Charles J. Brown, afterwards of Edinburgh, and he by Dr. A. N. Somerville.

These men were worthy of each other. The list is fitly introduced by Dr. Love, as saint and scholar, preacher and Foreign Mission secretary. He was a man to whom literature has not yet done justice, whose *Letters*[1] and *Addresses*[2] on missions early in the nineteenth century are valued by all who love works of spiritual meditation and stimulus. He was the virtual founder of the London Missionary Society in 1795, when, as he declared in a sermon which he preached at the Tabernacle before the Society, "it was my happiness to write the first small letter which called together a few ministers to consult respecting the formation of the Society." Born at Paisley in 1756,

[1] *Letters of the late John Love, D.D.* Fourth Thousand. Glasgow, 1840.

[2] *Sermons, with fifteen Addresses to the People of Otaheite and a serious Call respecting a Mission to the River Indus.* Edinburgh, 1846.

and converted from hostility to Christianity in his nineteenth year, he passed through the University of Glasgow to the gospel ministry, first as an assistant at Rutherglen and Greenock, and then as a minister in London. To the work of selecting and training the early missionaries, as secretary, he gave all his London leisure ; so that to him that Society owes its early success, especially among the educated natives of Western India. It was he who sent to South Africa Doctor Vanderkemp, whose self-devotion to the Hottentots won Henry Martyn's reverence when he visited the Dutch missionary physician there. Called by the people to Anderston chapel in 1800, Dr. Love spent the rest of his life, a quarter of a century, in Glasgow, to which he transferred his foreign missionary activities as secretary of the Glasgow Missionary Society, while continuing to help his old friends in London. He died in 1825 just the type of minister, in spirit and in activities, that Somerville became. His successor, Duncan Macfarlan, of Renfrew afterwards, carried on the good work in the chapel and for the South African Mission. Dr. Charles Brown, after a few years in Anderston, left to make for himself a name in Edinburgh as one of its most powerful expositors of the Word of God.

November 1837 saw the youth, who had at Edgerston and Dunipace drawn the country-side to Christ, in the pulpit of these men—the sole pastor till May 1878, and *Emeritus* till his death in 1889. The venerable document is before us, in which the eight "proprietors or managers of the parish church of Anderston," being unendowed, bind themselves to pay the minister whom the people had chosen the annual sum of eighty pounds sterling of stipend. This, with a house, seems to have been his whole annual income till 1843, when the Sustentation Fund of Chalmers and the liberality of the people put him in somewhat easier circumstances. That the efficiency of the ministry of any preacher, on its human side, lies in ability to understand and expound the Holy Scriptures, has always been recognised by the Presbyterian Churches, which wisely exact from seven to eight years of literary and theological study from all whom they license to preach

and ordain to minister to a congregation. This scholarly study of the Word of God was the secret of Somerville's success from the first, and for years, while he spoke to the people with a plainness and a dramatic power which set forth the results of the study in a way that attracted thousands and converted many. Having studied the original text, and referred to the almost countless note-books in which he stored the fruit of all his reading and observation of human nature for pulpit use, he then proceeded according to these rules which he drew up:—

RULES FOR SERMON WRITING

1. Pray without ceasing for clear views of your subject, for help in composition, in committing to memory, and in delivery.

2. Pray without ceasing for the people you are to address.

3. Remember you are to speak to souls who must either be impressed or hardened by the sermon you deliver.

4. Write *for* Christ and *of* Christ.

5. Remember that the Holy Spirit not merely can alone show *to the heart* the things that are Christ's, but that he must be recognised as doing so by us. Keep the Spirit's peculiar office and work continually in view.

6. Remember that what you write must have *eternal* consequences.

7. Write as one who must give an account to Christ for so doing.

8. Write for a people who must give an account to Christ for the manner in which they hear.

9. *Never* write for the sake of *magnifying* yourself.

10. Remember the flock of Christ must not be fed with ingenuities, but with the bread of life.

11. Write from the *heart* with *simplicity*, *plainness* (so that a little child may comprehend), and *godly sincerity*.

12. Pray for other congregations—for Edgerston, for your own *companions* in the work of preaching. R. M., A. B., J. P., and J. H.[1]

13. Never write without this before you—and read at least three times in the composition of each discourse.

It was well that he began and continued his ministry with the conviction that, of all the duties of a minister, preparation for the devotions of the people and

[1] Rev. Dr. Robert Macdonald, now *Emeritus* of North Leith; Dr. Andrew A. Bonar, now of Glasgow; late Mr. Purves of Jedburgh; and late Mr. John Bonar of Larbert.

the expositions from the pulpit, is first, since a time came when such new preparation became less possible, and what was due to his congregation and parish he was called by Christ and the Church to give to the world. Still he wrote at least one new sermon every week to the end of his pastorate.

With a thoroughness not less than that of Chalmers in the same city, and varied methods and activities all his own, the young minister soon made his mark on both the congregation and the parish. The lessons he had learned in the slums of St. Giles, Edinburgh, and in the hardly less hopeless rural villages of the south and centre of Scotland, he applied to Glasgow with all the vigour and authority of a parochial bishop. The pulpit duties of each week prepared for, he gave the rest of its days and hours without intermission to organising, visiting, stimulating, and raising up by his side a band of Christian workers who multiplied his influence a hundredfold. With him, salvation and service, being saved from sin and saving others through Christ, went together. The man himself was far more than his methods. There radiated out from the noble presence and loving features of the young evangelist and pastor, an influence which was irresistible, till the contagion of his enthusiasm imbued his followers with his own temper, and fired them with his own energy. All the theories of ecclesiastical economy and Church government apart, Somerville followed Chalmers in so attacking, overcoming, and moralising the territorial unit of the parish and district, while he spiritualised not a few choice souls in every rank of its inhabitants, that Anderston became a model for others.

Just after Somerville had got his Christianising organisation into order, there was called to the neighbouring church of St. Peter's a man after his own heart. William Arnot had succeeded him as assistant at Larbert, and, when unexpectedly settled like him in a Glasgow parish, often turned to him for counsel and help. In a letter to his father, in 1839, Arnot tells how he sought advice as to the manner of marrying a couple in a Church which, since the wiser days of John Knox, has as yet provided no

directory of church service:—"I have just sat down after dismissing a queer couple who came to be 'spliced.' The bride seemed to be greatly rejoiced. She made a neat curtsey, smiled sweetly, and said, 'Thank you, sir, I am very much obliged to you.' The man *spak naething.* It was the first opportunity I have had of making a couple happy. The bride had a dark printed gown and shawl, and a wee straw hat on. I was warned of it yesterday, but did not know how to do. I ran up to Mr. Somerville, one of my neighbours, to get a lesson. He was not at home, but his landlady, a nice old maiden lady, gave me the instructions better than he could have done. She made Somerville's sister and me stand up before her, put the questions to us, and went through the whole thing in the best style."

Anderston church was more than a study for congregational and home mission workers. Under Somerville, for nigh half a century, it was a nursing-place for other evangelists, whom it trained for service both at home and abroad. Never even in Glasgow have there been such minister's classes for young men and young women as the crowded but carefully disciplined gatherings for which Somerville prepared himself hardly less carefully than for the Sunday preachings. Two of his young men, Rev. Malcolm White, M.A., of Blairgowrie, and Rev. Archibald Black, M.A., of Dundee, have long been applying in those populous rural and manufacturing centres the lessons they learned at his feet. The former thus describes the pastoral and missionary methods of Anderston church:—

"To speak of Dr. Somerville's congregational and mission methods ought to be easy to one brought up under him from infancy; and yet you will understand how, like the dew and sunshine, the brightness and sweetness of his ministry were accepted as a kind of law of nature, and the work of analysis is almost irksome. To attempt to account for his power, without the presence of his winning smile and unique personality, is very vain. The man, rather than his methods, rises continually before one's view.

"In the pulpit, I think of his forenoon lectures and

afternoon sermons. Without absolute regularity, for mechanical fixedness of plan was never his strong point, he sought to lecture through whole books of the Bible. The Gospel of St. Luke at one time, the book of Esther at another, would occupy him day after day. Perfect faith in the whole of Scripture, as the Word of God, was an unvarying feature of his teaching; and illustrations of Bible incidents and doctrines were sought from every realm. Sometimes these came forth with peculiar fire and dramatic power, and the face and very form appeared to glow, as the truth meant to be illustrated was rendered into a theme of praise, or was pointedly driven home. Not unfrequently, however, a peculiar hesitation marked his delivery of earlier passages in his discourse, and occasionally it was near the end of an elaborate effort before all restraint was broken down, and the rush and flood of thought and words and feeling made one forget that there ever had been a period of weariness.

"In the afternoon this sense of effort, as if the mind were in search of choice words that had been written down and conned, but refused to come at the very moment they were wanted, less frequently appeared. The theme would almost invariably prove what would be called a distinctively gospel theme. Communion Sabbaths are in my mind associated with texts from Isaiah, and peculiarly entrancing visions of the suffering Saviour, and the glory of His person. Other Sabbaths have the same features largely thrown around them. Yet no passing interest seemed to be neglected. One service, in the midst of earnest revival work, was largely taken up with reading from the *Successful Merchant* about P. D. (adulteration with pepper dust); and though some of the *douce* people hardly thought this in keeping with preaching and singing the gospel at street corners, yet it attracted one woman who was a small grocer, and had dropped in to hear the man whose evangelistic fervour was making a stir in the district. It was the beginning of a blessed work in her heart and home, and a son of hers is in consequence this day in the ministry of the Word.

"Even in seasons of special and sustained revival effort, there might occur one, or even a series, of his 'geographical' prayers. I do not mean such an effort of memory as the counties of Ireland, and the divisions and the subdivisions of India, that broke afterwards on the ears, rather perhaps than the hearts, of worshippers in the General Assembly, but minute and sometimes very touching references to places and people in such countries as Italy and Spain with which he was well acquainted. The countries of Europe, with their special spiritual histories and wants, would thus be remembered, with a certain fitful periodicity, at the throne of grace.

"An occasional lack of spontaneousness made things like these seem eccentricities to an outsider. They were really part of his many-sided nature, and were the evidence of his determination to make others share in his far-reaching sympathies. He was conscious of his failures at times in the way of overdoing illustrations, so as to take off their point. 'Go sometimes,' he said to me, as a divinity student, 'to hear Mr. Arnot preach. He uses illustration largely, as I seek to do. But sometimes I am like a bad workman hammering a nail into wood. Hammering away indiscriminately, the nail falls out when it should be driven in. Mr. Arnot is like the finished workman, who gives a few taps gently as if feeling his way, then there is the sudden exact blow. The nail is hit on the head and sent right home. Whereupon he stops; the thing is done.' Still with youthful enthusiasm he sought for illustrations from science and literature, as if he would put his varied reading under ceaseless tribute, and not unfrequently he and his people had a rich reward.

"In his Bible-Class, where the restraints of the pulpit were quite thrown off and no need was felt to awaken special interest, or to explain what was already simple, or to elaborate illustrations, the full power of thought and scholarship in the man appeared. Hurrying in, almost at the run, excusing himself if an instant late, and commencing with a few verses of a psalm, and a short and ever-appropriate prayer, he was at once into his work, generally

going on with a few verses in 'Romans.' By question and answer, amid extraordinary animation, word by word and clause by clause was considered. His familiarity with New Testament Greek was never obtruded, but it could not be concealed. Connections with all parts of the Word shot up and were followed out. Answers slightly or even fatally out of the track were never let slip, nor laughed, nor frowned out of court. They led frequently to rich, unpremeditated expositions and illustrations, that in no case were overdone or overdrawn. Perhaps the rapid rush to and fro along the passages, as his natural love for graceful and dramatic action impelled him, might not have suited academic prelections, but I often felt that a great power was lost by the Church having no Mission Institute in which such teaching gifts might have been turned to account in the way of training men for posts, alike in the home and foreign field, in which our present long, weary curriculum can never be of very eminent service.

"To that Bible-Class students were wont to resort, and many young men were faithful as any on the roll, who never joined the Anderston congregation. The Young Women's class on Tuesday nights was equally large, and, I believe, similarly conducted. Probably it was felt that either was large enough to be conducted as a class. The separation of the sexes, at all events, permitted of occasional dealing with the young men on the sins and temptations of city life. These were occasions of solemnity, and fatherly counsel, and warm entreaty to surrender the whole being to Christ, such as could not be forgotten. In the Bible-Class the gospel net thrown out during the day was drawn to the shore, and seldom perhaps without some good result.

"I remember well the night when accounts were read to us of the American revival in its first stages. Nothing of interest in the general Kingdom of God seemed to escape Dr Somerville, and he liked to pour all out before us. Sometimes half of the hour would be spent in reading D'Aubigné, as the several volumes appeared. Sometimes the books of the Bible would be passed under review, with

current difficulties met and explained. Sometimes doctrines, such as that of Inspiration, would take up the first part of the hour, with the beloved Epistle to the Romans always forming the close. Not unfrequently, however, details of religious work, especially in Continental lands, would be read, with all the realistic power springing from and begetting in turn enthusiastic faith. So he read to us of the awakening in New York, spoke to us, which he rarely did, of his association with M'Cheyne in early days, and entreated us with unutterable yearning to decide for Christ. Any who were willing to speak to him about their soul's salvation he begged to step aside into the vestry as the others retired. Many passed the vestry door that night with the arrow of conviction deep in their hearts, and more than one will still think of that as the night of their spiritual birth."

Dr. Andrew Bonar, from his quiet retreat at Collace, watched with delight the growing ministerial success of his friend in the great city, and with M'Cheyne, J. Milne, and others of the young evangelists, often went there to give help at communion seasons in return for Somerville's prized visits to them. Dr. Bonar writes:—"His enthusiasm and vivacity, and his glowing delight in preaching the gospel permeated the congregation. He gathered around him a band of earnest souls. When just beginning his ministry, he manifested the very same qualities and peculiarities that were his through life. There are periods in a minister's ministry when God blesses one particular department of his work, and at another time another department At that time it was Dr. Somerville's Bible-Class that the Lord set His mark upon. There were two hundred young men attending it, very many of whom did not belong to his congregation, but came, attracted by what they heard others tell of the class. He taught them in his own way. He taught them doctrinally. *Haldane on the Romans* was his text-book for a time—a book full of doctrine; but he made it most interesting, and his way of bringing out the truth attracted young men. I could mention not a few ministers who were members of that class, and more

still were there brought to Christ. And many others, though not preaching the gospel, found eternal life in the teaching at that class. That church in Anderston became the warmest church in the city. Everything connected with revival work Dr. Somerville cherished. He would go out in the Sabbath evening to the open air, where there was a band of workers at the corners of Pitt Street and Douglas Street, and he would fall in with them, join in the singing in his own hearty way, to attract the passers-by, till they came to the place of worship."

We find in M'Cheyne's diary of 1838, "April 1, Sacrament-day. Sweet season we have had. . . . Mr. Cumming of Dumbarney served some tables, Mr. Somerville of Anderston served three, and preached in the evening on 'Thou art all fair, my love.' Very full and refreshing. All sweet, sweet services. Come, thou north wind, and blow, thou south, upon this garden! May this time be greatly blessed. It is my third communion; it may be my last!" The close of that year saw the fervent saint stricken down by sickness, and an invalid in Edinburgh, where, when talking on the conversion of Israel, Dr. Candlish suddenly proposed to him to visit Eastern Europe and Palestine, to make personal inquiries into the state of the Jews. With Drs. Black, Keith, and A. Bonar, M'Cheyne set out on an expedition, which in its progress and results called forth the interest of the whole of Scotland. It gave a new impulse to the foreign missionary spirit which Alexander Duff's first visit from Bengal had quickened. In a letter taking counsel with the friend of his youth before his departure to the East, M'Cheyne thus wrote to Somerville:—

"EDINBURGH, 31*st January* 1839.

"My beating heart still beats on, still pointing on to the Temple where all are priests, offering eternal sacrifices of praise without sin or sorrow. It is, however, greatly relieved since last Sabbath, and the doctor gives me good hope that in a few weeks I may be quite well. I go out daily, and read church history and all entertaining things. I do not feel so much spiritual benefit from retirement as I would have thought. It is not easy to get my soul into tune for prayer; and often, when that is accomplished, I have no more strength to pray. Still, I

love to pray; and often my heart is near God, and I can say in truth, 'We have fellowship one with another' (the great God of Light with a poor worm of darkness). Then I love to think of you all, my fellow-labourers, whose names are in the Book of Life, and to pray for your personal holiness, and that the blessed Spirit by means of you may glorify Christ. I have been reading the Book of Acts with great delight and encouragement. Nothing more gives me hope of numbers being added to the Church, and the Word of God growing mightily and prevailing, than just the reading of that holy Book—the record of the Spirit's work on earth.

"I have been reading also the 119th Psalm, with meditation. I love to muse over it, and seek that it may be engrained in my heart. I am reading M'Crie's *Life of Melville*—an interesting book; but it has a great want in not giving you the spiritual glory of the times. It differs from the Acts in that essential point. A church history should be a history of God's dealings with the souls of men.

"I have been thinking of writing a short account of the Reformation in Germany for the use of my people, if God restore me to them. I wrote them a letter last night, to be read at the Prayer-meeting to-night. I was not very sure about doing it, fearing that pride might creep into my heart. But then, we might keep from preaching for the same reason. . . . Pray that I may have grace according to my need, either for doing or suffering, and believe me, yours ever, R. M. M."

Ps. 119

Somerville as a home missionary, his missionary methods and varied agencies, are thus pictured by the Rev. Archibald Black:

"To this hour, whenever any of those who got their first inspiration from him meet, the talk is of those fragrant days, when the pastor of Anderston congregation was not only the leader of an army of Christian agencies, but the trusted friend of his people; and dear to them, as perhaps few ministers in the Church have ever been to their flocks. My own earliest recollections go back to that time when his bushy raven-black hair was becoming tinged with streaks of grey. In thought I can see him still—the very figure of an athlete, with his tall, well-proportioned, and firmly knit frame, and footsteps marked by nothing less than the sprightliness of a boy. At that time Dr. Somerville was one of the busiest men in Glasgow, and his labours were prodigious. The congregation was one of the largest and most flourishing in the city, and certainly one of the

busiest. Men of all classes sat under his ministry, from the humble artisan to the merchant prince; and all prized and profited by his discourses. His preaching was not, perhaps, of the most severely logical type, and his discourses were often such as would occur to no other man. But for illustration and dramatic power and picturesque description, together with an overmastering passion for the salvation of his hearers, Dr. Somerville stood alone. Some of the appeals at the close of his discourses still linger with the writer, as the dying echoes of an awful thunder. They were indeed terrific at times. The whole soul of the preacher was thrown into them. And as he went on to enforce the necessity of *now* laying hold of Christ for salvation, he kindled with an earnestness and energy almost superhuman, and, indeed, made the hearer quite feel that the lights and shadows of another world were playing round him. Then, I believe, work was often done that will endure throughout eternity.

"It were hard to say whether 'army' or 'bee-hive' is the better term to use of Anderston under Somerville. Nearly all the modern agencies which now mark active aggressive church life were in full vogue in 'Anderston' thirty-five years ago; and Dr. Somerville was the mainspring of the whole. There were of course the ordinary Sabbath Schools and Mission Schools. There was a large and well-organised body of tract distributers, who visited regularly in the district; and a Literary Society, for which hundreds, who were then young men, look back with unfeigned thankfulness. There was also the Sabbath Morning Fellowship Meeting—a most precious and refreshing hour, prior to the public services of the day. There were the Bible-Classes on Sabbath evening for young men, and on Thursday night for young women. Those were both much enjoyed, and for long continued to be centres of attraction, not only to the youth of Anderston church, but to many besides who had come to know and appreciate their worth. There was a congregational library, at one time considerably taken advantage of; a library also for the children; a Dorcas society, which did good work; a

teachers' meeting held, immediately after the Sabbath Schools had dismissed; a regular monthly meeting of the teachers also, held either for the teaching of a model class or transacting any business which the Sabbath Schools required. Besides these, there were numerous kitchen meetings and open-air meetings, in which Dr. Somerville greatly excelled. There were also mission meetings in the Clyde Street district of almost every description—some social in character, some for elementary education, some again of a more literary cast, and some intended as a counter-attraction to the dram-shop.

"This by no means exhausts the channels into which Dr. Somerville's marvellous energies ran. He was a prominent figure in almost every important religious gathering in the city. All had his sympathy, and all shared his ungrudging help. He threw himself heart and soul into the 'Moody' movement. His own congregational prayer-meeting was a remarkable gathering. It was held on Wednesday evening, and lasted punctually one hour, and was conducted with such a measure of variety, interest, and enthusiasm as only Dr. Somerville knew how to impart to a meeting. For years and years it was, I believe, the largest and certainly the liveliest prayer-meeting in Glasgow. Office-bearers and others took part in it, offering either a short word of prayer, or exhortation, or Christian intelligence, or personal experience; sometimes five or six of these short words in an evening, interspersed with singing. And then came Dr. Somerville's own word at the close, taking up the remaining twenty minutes: and what a wonderful amount of fire and life and sanctified enthusiasm was thrown into those twenty minutes! Dr. Somerville was often to be seen at his very best then. No wonder the meeting was frequently crowded, and hung upon his lips with breathless interest. His words are with many to-day as fresh as if they had been spoken yesterday; and his animated, earnest, persuasive tones and manner are a legacy which those who were privileged to enjoy would not willingly part with.

"The kitchen meetings (as they were called) were a

feature of the mission work proper. They were numerous, and, like a net-work, enclosed the district in which the church was located. The office-bearers frequently conducted these meetings, and much good it is believed was done by them. At one time there was a band of something like sixty male and female out-door Sabbath School teachers, who taught classes in the aforesaid kitchens. The boys, or lads rather, who attended in some of the Clyde Street schools, were not always possessed in the highest degree of a sense of the 'proper.' A story is told of one of the teachers there who took part in that work. It was a dark winter night. The teacher, an earnest and godly young man, was making his way to the 'close' up which his kitchen class met. On seeing him approach, the boys rushed on before, and each laying himself flat on a separate step of the dark stair, awaited in perfect silence the coming of the 'maister.' No sooner had the teacher begun to ascend, than necessarily he trampled on the bodies of his scholars one after another; who in turn shouted 'Murder' so lustily that the 'land' was alarmed, lights brought, and many anxious inquiries instituted as to these distressing cries. In a little while after, as the story goes, the boys marched into their class quite demurely, unconscious that anything had occurred. Shortly thereafter they were called on to close their eyes and engage in prayer. The teacher's chimney-pot hat, however, was too great a temptation. It sat beside the candle on the kitchen table. Some one, more mischievous than the others, took the hat, and with it quietly covered the candle. The prayer meantime went on, and when the teacher opened his eyes at the Amen, every boy was standing perfectly devout; but the crown of the hat was by this time furnished with an open ventilator, through which the light of the candle was steadily burning. Nevertheless, the teacher was by no means discouraged. He went on with these boys for years after, and, I believe, had the joy of seeing some of them at least brought to a saving knowledge of Christ Jesus. It was a pleasing sight to witness the gathering together of these out-door teachers within

the church hall after their labours in the district. There they met along with the teachers of the congregational Sabbath Schools, to confer, give in reports, and have a brief season of fellowship and devotion together. Many well-known Christian workers in this and other lands must look back on these meetings and the work then done with great delight. It was then they learned 'to live not unto themselves.' And Dr. Somerville's manner among them seemed to say, 'I am among you as one that serveth.' He was a joyful, hopeful leader, and his very presence sent sunshine and cheer among his workers. No one, indeed, could remain long under his magnetic influence without catching something at least of that inspiring enthusiasm which so filled himself, and with which he guided and stimulated the spiritual and moral forces under his command.

"There are many, many workers in fields of Christian service to-day, who look back with indebtedness to the spiritual impulse he gave them long years ago. They bless the Lord for his grandly consistent life, his increasing labours, and inspiring example.

"Much might be said about 'Free Anderston Church Young Men's Mutual Improvement Society.' Its Friday night meetings were felt as a moral force in the city. Dr. Somerville, from the multitude of his engagements, was not perhaps quite so closely identified with this department of his congregation's work as with others. But he kept himself well informed of its operations; and never was he more thoroughly at home than at the annual social meeting of 'the Society.' This interest in young men was one of the charming features of his character, and he had a charm for them which few possess. He well knew the dangers to which in a large city they were exposed; and, with a wisdom which marked his knowledge of character and gifts, he earnestly set himself to find for the young men of his congregation such a place in the church work as suited their qualifications and experience. And he did this in such a way as made them feel that they were put into a position of great privilege and responsibility. His care

for young Christians especially was remarkable. He knew the danger of their being lost in the crowd of mere church-goers, and so of largely missing the end for which they were united to 'the household of faith.' Over such he was specially watchful, taking care that they were installed in some department of the church's operations. Dr. Somerville was the soul and centre of the whole. His intimations of work to be done and meetings to be held during the week were reserved generally for the Sabbath afternoon's service. And the number and variety of these were simply appalling. How he got through the work those involved was always a mystery to his people. But he had an energy that was untiring, and a thirst for doing good that was insatiable. He was constantly in readiness for work, and constantly working. His motto seemed to be that of our Lord Himself (John iv. 34), 'My meat is to do the will of Him that sent me, and to finish His work.'"

The secret of all this, in himself and his work, lay in the fact that from the very beginning of his apostleship he was a man full of faith and of the Holy Ghost. His ministry began with a spiritual revival of the healthiest working kind in Anderston, and of the exceptional acute type in the village of Kilsyth. He and the Rev. William C. Burns, M.A., the father of evangelical missions on the continent of China, were the chief instruments of the Spirit in the times of refreshing which marked the year 1839. M'Cheyne had gone to Palestine, William Burns was a young probationer under a double call to the Maratha Brahmans at Poona or the Jews at Aden, but meanwhile in charge of M'Cheyne's congregation of St. Peter's, Dundee. He had met with Somerville for the first time when visiting his uncle, Mr. Islay Burns, who had just before joined in the call to Anderston, and wrote:—"Their new minister was there and expounded in a manner remarkably interesting and impressive. He seems indeed a very uncommon Christian, and has made me feel in some degree my own miserable ignorance in the excellent knowledge of the Son of God." The future China missionary, with

Poona and Aden, Brahman and Jew, alike summoning him eastward, and Scotland keeping him at home, was bewildered. Light came thus: "While asking guidance in regard to my duty I went to the communion at Kilsyth in July (1839), when the Lord began to employ me in a way so remarkable for the awaking of sinners that, on returning to Dundee and finding myself in the midst of a great spiritual awakening, I was obliged to make known . . . that, while my views regarding missionary work remained unchanged, yet I found that I must for the time remain where I was, and fulfil the work which God was laying upon me with a mighty hand."

What happened at Kilsyth? That was the spot at which nearly a century before, in 1742, the famous revival had occurred that had led to the concert of prayer for Christ's kingdom and the action of Jonathan Edwards and William Carey. In the highest spiritual sense modern foreign missions had been born at Kilsyth. All through the century at least one of the praying societies of 1742 had continued uninterruptedly, till Dr. W. Burns,[1] the missionary's father and minister of Kilsyth, took up the succession which Robe had begun. After presiding at the communion service in M'Cheyne's congregation, of which young William Burns, just licensed to preach the gospel, had pulpit charge, in April 1839, Somerville went back to Kilsyth to assist Dr. Burns, his father. The Kilsyth revival was begun by Somerville's remarkable sermon on the evening of the communion service, from the words, "Behold I stand at the door and knock." The young unordained evangelist carried the movement to its height in the week-day service after the communion, when, with an effect like that of the similar preaching of John Livingstone at the Kirk of Shotts in 1630, the people's "feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. The appearance of a great

[1] *The Pastor of Kilsyth*, or Memorials of the Life and Times of the Rev. W. Burns, D.D. By the Rev. Islay Burns, 1860.

part of the people from the pulpit gave me an awfully vivid picture of the state of the ungodly in the day of Christ's coming to judgment. Some were screaming out in agony; others, and among these strong men, fell to the ground as if they had been dead; and such was the general commotion that, after repeating for some time the most free and urgent invitations of the Lord to sinners (as Isaiah liv., Revelation xxii. 17), I was obliged to give out a Psalm, which was soon joined in by a considerable number, our voices being mingled with the mourning groans of many prisoners sighing for deliverance."[1]

The spiritual movement appeared at Dundee, Perth, Abernyte, and wherever Somerville and Burns went. M'Cheyne had returned to Dundee, and Somerville had his own special duties in Glasgow, but his benediction to William Burns followed the young missionary: "Pray on and you will soon have a revival here," he said, at the close of each communion service. At Kilsyth again the pastor, Dr. Burns, draws this picture of one day's work:—"Next morning I went to the church at seven, after calling on an aged woman on the way, whose cries of distress arrested me. Even at that early hour there were from two to three hundred met in solemn silence, joining with me in prayer and praise, and listening to a short exposition of Song ii. 10-14. Through the whole day conversations were held in the manse, and in the vestry and session-house. In the evening the bell rang at half-past six. The church being before that filled, and as great a number pressing forward, it was found necessary to adjourn to the Market Square. Mr. Somerville of Anderston addressed a very large assembly from John xvi. 14. At the close I was called to see three or four very affecting cases of mental distress, and there was still a desire to get more of the word and prayer. There was an adjournment to the church, where at first there was considerable excitement, but which subsided into solemn and deep emotion while Mr. W. C. Burns and Mr. Somerville addressed the people and joined in

[1] *Memoir of the Rev. W. C. Burns, M.A., Missionary to China.* By the Rev. Islay Burns, D.D., 1870.

prayer and praise. Next day Mr. Somerville again addressed a full congregation in the church."

Thus, at once receiving for himself, and becoming to Glasgow and central Scotland the channel of power from the Highest, the young apostle passed through the home side of the spiritual apprenticeship which fitted him for his world-wide call. The foreign was soon to follow.

CHAPTER III

1838-1860

THE TWOFOLD TRAINING

Foreign and Home Missions—Somerville becomes home secretary of the Glasgow African Missionary Society—Early evangelising of the Bantu-Kafir race—The Church and State question breaks up the Society—Missionary activity of Anderston Church—Somerville, the Scottish founder of the Lovedale Institution—Letter from Rev. James Laing—Somerville's appeal sends Rev. George Mackie to Australia—Foreign Missions administration—Missionary and Bible Societies—A secretary of the Glasgow Bible Society—Work in the Highlands—Plans the National Bible Society of Scotland—Bible circulation and Missions in China—Somerville's services reviewed—His "Bible for the World"—Inspiration—Colportage—John Blackie, the Bridgeton Colporteur—William C. Burns, a modern hero—Half a century's Bible work.

In the order of time and of direct causation, it is the spirit of foreign missions that has always quickened the Church and its living members into zeal for home missions. From Paul to William Carey, from Carey to the Haldanes, and from Alexander Duff to Thomas Chalmers and his Free Church economics, this has proved true. Somerville offered himself to God to be a foreign missionary, should He graciously accept the offering: the call came to the youth to find his training in the city wastes of Glasgow and in the home management of a foreign missionary society before he could be fitted for his world-wide apostolate. He was not a week in the West of Scotland when he identified himself with its African Missionary Society, of which he soon became the home secretary. Side by side with the evangelisation of the degraded Christians

of Anderston, and with the edification of the thousand members of its church, he worked with equal enthusiasm at feeding and directing the mission to the great Bantu-Kafir race of South and Eastern Africa.

No greater work has been done in the past century of missions than that of reducing to writing the languages and dialects of the forty millions of the non-negro race who, under such popular or scornful names as Zulus and Kafirs, swarm in the regions from the Congo and the Tana rivers down to Lovedale and Port Elizabeth. The Moravians, and Vanderkemp (in 1798), whom Henry Martyn knew and reverenced, gave themselves to a dying and now dead race, the Hottentots. But in 1816 an obscure evangelist, Joseph Williams, settled among the Xosa people known as Kafirs, and in two years left behind him a Christian kraal community numbering a hundred. In two more, Unstikana, one of his converts, kept up the worship till Mr. Brownlee went out from Clydesdale. In another year (1821) the Presbyterians of Glasgow, denied facilities by their own Churches, transferred their mission from the west coast of Africa, and planted Messrs. W. R. Thomson (surviving in 1890) and John Bennie beside these Kafirs, to reap early fruit from the ministry of Joseph Williams. The Rev. John Ross soon followed them, and thus began the great mission to Kafraria, extending from near Cape Town right up into the heart of the tropical lake country, which it promises to transform into a continent of Christian peoples, no longer the prey of the man-stealer and the sport of the Mohammedan sensualist.

When Somerville began his ministry in Anderston this Glasgow Missionary Society was passing through a crisis. The leading theologians of Scotland had gone mad on the subject of the lawfulness of Church establishments—a practical question, legitimate enough in the political region; but, when debated even by Chalmers as an ecclesiastical controversy, fatal to the Church's peace and charity. The directors of the mission to the Kafirs, who for forty years had worked pleasantly together though drawn from all branches of Presbyterianism in Scotland, and led by Somer-

ville's predecessors, Dr. Love and Dr. Macfarlan, separated with just such a confession of sin as their successors made at a later date when the Free and the United Presbyterians failed to effect a union. They handed over the fragments of the mission to the Free Church of Scotland and to the Secession Church, in circumstances which God overruled for the extension and consolidation of the good work. To the historian of Missions it is pathetic to trace the folly of ecclesiastics, confessed by themselves in the light of the catholic and abiding duty of preaching the gospel to every creature. In all this critical time, extending over the first twelve years of his ministry, till, in 1849, war and financial trouble led to a reorganisation of the Free Church side of the mission, Somerville was prominent as the enthusiastic supporter of the preaching, teaching, and Bible literature work among the Kafirs of the eastern province of Cape Colony.

His first eight months in 1837 placed the "Anderston Church Auxiliary" at the top of the list, with £16 : 18 : 10, and saw him one of the directors of the Church of Scotland division of the Society. Immediately he gave an impulse to the translation of Holy Scripture, the composition of Christian literature and its circulation by colporteurs, especially under the management of Mr. Bennie. In another year he had developed his congregational auxiliary into an association with a ladies' branch, from which sprang the greater Society for Female Education in Kafraria, both yielding large sums to the general cause. In 1840 it fell to him, when appointed home secretary, to become the Scottish founder of the most splendid missionary propaganda in the whole continent of Africa, the Missionary Industrial Institution of Lovedale, so named after his predecessor. The resolution which he proposed in the Trades Hall of Glasgow, on 4th May 1840, seconded by Rev. Dr. Smyth, deserves to be exhumed from the long-forgotten reports, of which only one complete copy is known to exist, as it expressed "satisfaction that a Missionary Institution in connection with this society for educating the natives of South Africa, and preparing them for becoming teachers, catechists, and ultimately ministers of the gospel

LOVEDALE INSTITUTION HALL AS DR. SOMERVILLE OPENED IT. *To face page* 47.

to their own countrymen, is in course of erection," and pledged the people of Glasgow "to promote its further erection by every means in their power." Read in the light of the fifty years' history and success of the Lovedale of the present jubilee year, that resolution manifests not only lively enthusiasm but far-seeing wisdom. When in the City Hall, in 1844, the Glasgow Missionary Society met for the last time before transferring its enterprise to the Free Church of Scotland, it was Rev. A. N. Somerville who offered up special thanksgiving to God, and again followed Dr. Robert Buchanan in acknowledging the devotion of the Ladies' Society.

The transfer of the mission to the Free Church only guided Somerville's efforts for its extension. Many a journey he made, and many a sermon he preached on its behalf, till he himself visited the African stations, some of which he had created, and one of which is called by his own name. This letter from Rev. James Laing, on 4th May 1865, enables us to trace the foreign missionary current which ran all through his Christian life, from his self-consecration to God to his great address as Moderator of the General Assembly, on evangelisation for the world :—

"I duly received your letters, both dated 25th February last, conveying 'a draft on London in my favour, for £12, being a year's collections by the Sabbath School children and the adult classes in connection with the Free Anderston Church, Glasgow.' Allow me most cordially to thank you, as I hereby do, for this substantial proof of your interest in the cause of missions to the heathen, and especially of your desire to take a part in circulating the Holy Scriptures in this part of benighted Africa. Your gift came very providentially, for I did not know, previous to its coming, whether or not I should be able to continue the colporteurs for another year. By your liberality the good work of colportage can now be carried on till March 1866, at which period the third year of the colporteur's labours will terminate. In the ability to carry on this work by a good man, as Bovy Kwatsha is, I greatly rejoice, and I do this the more as we have the near prospect of receiving a large supply of Bibles and Testaments in the Kaffir language, for the benefit of the people. You, my dear friends, live in a land of Bibles—of cheap Bibles. Here, for the last year, I have not been able to furnish the colporteurs with more than a few copies, and

of late not even with one, though there was a constant demand for the Word of God.

"It is but fair to tell you that Bovy Kwatsha sells other books besides the Bible; but as far as the Bible is required, and as far as we are able to supply it, he will be able to meet the demands for the Holy Scriptures in this district.

"I have been referring to the Kaffir Scriptures, but I may add that the colporteur sells the English Bible as well, both to natives and Europeans. We get supplies of the Scriptures issued by the Scottish National Bible Society from Lovedale, and as the natives advance in the knowledge of the English language, no doubt the demand for English Bibles will increase.

"It will be gratifying to you to be told that there is a general desire for the Word of God on the part of those who can read, and that during this year the money which you have contributed will aid in supplying all such people with the Book which they prize most. I understand that the full Bible in Kaffir will cost five shillings, and that the New Testament will cost one shilling and sixpence.

"It is gratifying to think of the church of Drs. Love, Macfarlan, and C. Brown, through its present presiding minister, office-bearers, and members, continuing to take so deep an interest in missions. At your missionary prayer-meetings remember us at a throne of grace. Our desire is that the Christians to whom we preach may rise in spirituality, and that the heathen may be convinced of sin, and of the great sin of unbelief in rejecting an offered Saviour. Of some we can say that they are light in the Lord; but the great mass of the people are darkness itself. Let us be impressed with the idea that they can only be enlightened by Divine power, and do you join with us in praying for the Holy Spirit of promise, who convinces the world of sin, of righteousness, and of judgment."

The Glasgow Ladies' Society for the African Mission was, in due time, united to the Edinburgh Ladies' Society for the India Mission, and both have worked and grown together for the highest good of the women of Africa and the East, till now they raise some £15,000 a year. When, long after, Somerville visited Australia he found that the man who did most for the Chinese and Aboriginal Missions there, and who died Moderator of the General Assembly of the Church of Victoria—Rev. George Mackie—had heard the call to evangelise the world in an appeal by the minister of Anderston, of whom he thus wrote on 28th March 1870:—

"In 1841 or thereabout Mr. Somerville visited Montrose and pleaded for the Ladies' (Glasgow) South African Mission. I had been brought to a saving knowledge of the truth two years previously under the ministry of my dear friend and father, Mr. Nixon. On this occasion, and as I was a poor apprentice in a family grocery and had nothing to give, *I resolved to give myself.* The Lord enabled me to carry this resolution out. I studied at St. Andrews and subsequently under Chalmers, Cunningham, Duncan, and James Buchanan. I was licensed in Montrose in 1848, and sailed for Australia. Since then I have carried on my ministry in New South Wales and Victoria. God has greatly blessed my ministry in many ways, at the same time Mr. Nixon and Mr. Somerville will not be forgotten in the day of final reckoning. Go on and prosper even in advancing years, and may the Lord bless thee, thou beloved man of God!—Manse of Yarra."

When, at last, the Church as such took up the work of the Glasgow Society, Somerville's interest in it was only transferred from the home secretary's desk to the Foreign Missions Committee and Free Presbytery. As the Africa and India missions extended he early raised the cry for a more skilled and efficient administration of the great enterprise in Scotland itself, than was possible at the hands of a convener or chairman burdened with the care of his own congregation and parish. In May 1863 he gave notice to his presbytery of a motion to this effect, based on these considerations, that the missions "need to be watched over, promoted, provided for, and if possible extended with ceaseless energy on the part of the Church at home; whereas, the work of preparing the information and the general business to be submitted at the brief meetings of committee; the prompt composition and despatch of replies to the letters of our missionaries in India and Africa; the regular correspondence with all mission stations necessary for the encouragement and guidance of the brethren abroad; the amount of business to be transacted and of writing demanded in connection with parties in this country, as well as with foreign mission directors belonging

to other Churches; the delicacy and difficulty of many questions that occur in relation to missionary enterprise; the labour requisite for the diffusion of intelligence, for the superintendence of congregational and other associations, and for the raising of funds—are such as to be incompatible, on the one hand, with the satisfactory discharge by a convener of pastoral work within a congregation, and, on the other hand, with the efficient discharge by a pastor of duty to the foreign mission cause; and, whereas, it would be of much importance that our foreign mission convener should periodically visit the presbyteries of the Church for the purpose of addressing them on the subject of missions, should occasionally address or lecture to the students in our colleges on the claims of the mission field, should advocate the cause from time to time in our pulpits, and otherwise give his concentrated thought, his strength, and time for the promotion of the foreign mission enterprise; further, considering the state of the heathen, who are still in multitudinous millions living and dying in darkness, the duty which the Church of Christ owes to her great Head, to convey to the utmost of her ability the bread and water of life to the perishing world, as also the benefit which the Church at home would experience by a sustained pleading for the grand object by one specially set apart for the purpose," the General Assembly should appoint one qualified for the high undertaking. Dr. Duff was accordingly recalled from Bengal for the office.

The same evangelical revival which under William Carey gave birth to the missionary societies at the end of the eighteenth century, but was so partial as to keep the Churches as such aloof from them, created the Bible Societies at the beginning of the nineteenth century and kept them catholic in constitution and aim. While London and, most appropriately, Basel, the home of Erasmus and Froben, became the centre of the two first great societies in 1804, Edinburgh founded its Bible Society in 1809, and Glasgow its two societies in 1812 and 1821. Christ's apostle and God's message—the missionary and the Bible—were the two agents, directed by the Holy Spirit and

sent forth by many true members of the Church of Christendom, to provide which Somerville from the first and all through his life gave his unresting energies. Refused, like David, the higher call to build the living temple of God among the non-Christian peoples of the world, he spent his life in preparing, equipping, and encouraging others, and putting the sword of the Spirit into their hands. He had hardly settled down in Glasgow when he became a director, and soon one of the secretaries, of its Bible Society. As it was the need for the Holy Scriptures in Wales which first led Joseph Hughes to form the plan of the British and Foreign Bible Society, so Somerville began by giving his strength to the wants of the Highlands of Scotland.

The Glasgow Bible Society worked, under his superintendence, a system of colportage which carried the Gaelic Bible into the most remote hamlets of the Highlands and islands, where every cottage was visited. Some of the colporteurs were divinity students, members of his own congregation, and now ministers in other lands. In four years one colporteur sold, at low fixed prices of from one shilling to three shillings and sixpence each, 7944 copies of the Scriptures, and gave away free of charge only twenty copies. The eager people, in all their poverty, frequently walked miles to meet the colporteur, fearful that he might pass them by or his stock might be exhausted. The dearer copies were bought by heads of families, to be used in family worship and as the family Bible. But to Spain, South Africa, Singapore, and China the new secretary sent out his sacred stock, while his church stood at the head of all the congregations in the city in the number of Bibles that it purchased at cost price for the aged and the poor. These were not the days when a copy of the New Testament could be had for a penny.

The new Bible secretary had not been long familiar with the organisation he had to work when he discovered, what has since become a more crying evil, that the number of competing and overlapping agencies for doing good to the souls and the bodies of men caused waste and friction

on the one side and outraged their supporters on the other. His notable combination of common sense and enthusiasm was seen in his plan of 1857 for "a new Bible Association in Scotland," which in 1860, with the help chiefly of John Henderson, Esq., of Park, resulted in the union of all the Glasgow and Edinburgh agencies in the National Bible Society of Scotland. "Were a united and strong association to be established, connected alike with the membership of all the evangelical Churches, and were its ramifications to pervade the country at large, a fresh and powerful impulse would be given to the cause of Bible circulation; and undertakings of important but expensive character, such as Bible colportage at home and abroad, and the erection of agencies in foreign parts, might be carried forward on a scale somewhat worthy of our country, but quite beyond the compass of our zealous but still feeble Scottish Bible Societies." After two years of discussion his address of 1859, in five octavo pages, worked out with masterly skill the scheme which has since made the Scottish agency the third among the Bible Societies of the world, with an annual expenditure of £37,000 and circulation of 700,000 copies of the Bible and its portions in Scotland, Ireland, eleven colonies, and nineteen foreign countries. The givings of the people of Scotland for the dissemination of the Book to which they owe all that is best in their national life and character, have grown since 1861, the year of the union of the Scottish societies, from £1 for every thousand of the population to over £5.

Somerville had no sooner got the new Bible Society launched out on its national waters than he used it for his imperial ends. In 1863 it entered on that work of Bible circulation in China, since carried out by Rev. Dr. Williamson, with which it has ever since been most honourably identified. Ten years before that he had led the Scottish side of the movement for sending a million copies of the Bible to the people of China, whose inland provinces the Taeping rising had apparently opened to the light and truth of western Christendom. He undertook to supply, at two shillings a copy, the means of

sending twenty thousand out of the proposed million, as the contribution of western Scotland. The movement was met with ridicule by the *Saturday Review*, the attacks of which involved it in a famous, and to the scoffing critic costly, action, and led to Lord Chief Justice Cockburn's able decision on the law of libel and the newspaper press. Whatever the real merits of an attempt to take advantage for Christ of the greatest providential upheaving in Eastern Asia which this century has seen, the zeal of Dr. Campbell in England and Somerville in Scotland in 1854 formed an era in the history of Christian missions in China, now altogether open to the gospel. Somerville's appeal closed with words which the last half-century of progress in China has only illustrated :—

"Is it not an honour greater than this world can confer to be fellow-workers with God in declaring His glory among the heathen? What enterprise is so noble as that of propagating His Word in all lands? It would appear that the door is now opening for the conveyance of the Scriptures to the habitations of one-third part of the human race. Shall we linger in such a crisis?—shall we not press onward, and enter in? An effort requiring the collective energies of the Churches is demanded. Let us unite in sending forth the Bible, and pray that the Word of the Lord may have free course and be glorified. Let us remember that every volume of the Scriptures put in circulation spreads abroad the renown of Him who is the only hope for perishing sinners, and of whom it has been divinely spoken, that—

> 'His name shall endure for ever.
> His name shall be continued as long as the sun ;
> And men shall be blessed in Him.
> All nations shall call Him blessed!'"

For many years he laboured at establishing auxiliaries to the Society, visiting all parts of the country along with the genial western secretary, Mr. W. J. Slowan, who writes :—

"For many a mile we traversed broad Scotland, Highlands and Lowlands, together. I well remember one raid on Mull and Skye—

the difficulty we had in finding a bill-sticker at Tobermory, till an amateur was pressed into the service at last, and the paste laid on with a shaving-brush. Resting a night at Sligachan Inn on our way to the capital of Skye, my companion was grieved to hear of the arrival, on the Saturday afternoon, of two apparently respectable young pedestrians, who had been heard to speak of a hill excursion they meant to make next day. We encountered them in the lobby, and, to my horror, I had to shake hands with one of them as Mr. Fergus Ferguson, United Presbyterian minister of Dalkeith. Happily for the credit of the denomination, though that is hardly the way to put it, his companion proved to be Mr. J. M. Sloan, Free Church minister of the same place. The greeting they received from Mr. Somerville was not a specially cordial one. Fortunately we met the wanderers again in the south-going *Clansman*, and found they had only, when at Sligachan, lost count of the days of the week in their peregrinations through the wilds of Skye, and were not the hardened Sabbath-breakers for whom they had been taken. I suppose that was the first meeting of the two men who were in time to be colleagues in Anderston Free church.

"At Portree it was arranged that Mr. Somerville should preach in the United Presbyterian and Free churches, with a joint-meeting at night in the parish church, to manifest the catholicity of the Bible Society. By some mistake his best preaching suit had been left at home, and the somewhat shiny seams of the second best gave him a little concern that morning. I comforted him with the assurance that the pulpit gown would cover all small deficiencies. But, as it turned out, pulpit gowns were scarcer in Skye than wigs on Balrimmon Muir. Then he had no sooner begun the fine exordium of his discourse than a bell, on the other side of the street, began to peal out its call to a service half an hour later than our own. 'Oh that bell!' he cried, in a voice of anguish, audible over all the church. . . .

"He loved the Bible Society with a love akin to that he cherished for the laws of his God. His presence in our committees seemed to enlarge the area of vision. Sometimes he was a little impatient with us in what he thought our too careful consideration of ways and means. The world was waiting for the gospel—why not send it forth and let ways and means take care of themselves? And yet he had large patience, and was willing to take infinite pains to make good a plan once formed."

On the occasion of his Jubilee the Society presented him with an address and a very beautiful copy of the Bible bound in vellum, which copy lay on the coffin on

the day of his burial. At the close of his career his co-directors thus reviewed his services :—

"Dr. Somerville's delight in the law of the Lord led him early into active participation in Bible Society work. For many years he was one of the secretaries of the Glasgow Bible Society, and from his pen proceeded the *Statement and Appeal* which prepared the way for the formation of the National Bible Society of Scotland in 1861. With characteristic enthusiasm, he threw all his energy and influence into the new association, of which he was one of the original directors. His sympathies embraced the world ; but the claims of China, of Spain, and of the Scottish Highlanders, appeared to lie nearest his heart. His first and latest efforts in the Board were made on behalf of the Gaelic-speaking people of Scotland. Under his guidance, and largely in response to his appeals, the Glasgow Bible Society had raised a considerable fund for supplying the whole Bible to the people of China, and it was with deep interest he saw this society begin work in that heathen empire in 1863. At a period when the Bible could not be openly introduced into Spain, Dr. Somerville's intimacy with the lamented Matamoros enabled the Board in 1865 to make an arrangement through which a large edition of the New Testament was printed in secret at Malaga.

"In the earlier years of the society Dr. Somerville traversed wide districts of the country in order to urge its claims, and was influential in the formation of various valuable auxiliaries. His *Bible for the World* will long recall the persuasive and impassioned speech with which in almost every town of note in Scotland, and subsequently in many lands, he vindicated the inspiration and authority of Holy Scripture, and pleaded for its world-wide dissemination."

The Bible for the World was perhaps the most characteristic of those rapt public utterances with which, like Whitefield, the majestic speaker carried away his audiences. They cannot be appreciated without the man who spoke them, combining the dramatic power of the finished actor and the rushing earnestness of the old prophet. Mr. Slowan tells how "his fine presence, which gave him distinction in every company, took the audience captive ere ever they fell under the spell of his eloquence. On the platform every inch of him quivered with life, and radiated magnetic force. He was a born orator, and though he never trusted to the inspiration of the moment, by the

help of a splendid memory and a dramatic instinct that never failed, the even flow or fiery torrent of his speech sped on unfettered and resistless to its mark. His voice, not so rich and full as some, had at once a wonderful tenderness, and a penetrating quality all its own. It never grew wearied. Sometimes a sudden brusqueness, even harshness, of tone would break the level current of narrative, or put the barb on the arrow of an appeal. His gestures, for variety, grace, and occasional vehemence, I have not seen equalled in British-born orator." These passages give some idea of the address :—

THE BOOK.

"The Bible is a book for the world. It is the educator of the race. Oriental in original character though it be, it is suited for all lands and for all ages. Oriental! Yes; but let us remember that more than half of the globe is Oriental, and the Orientals are waiting to receive their own book. The Bible is adapted to all periods of human life. In Paul's last Epistle, written shortly before martyrdom, the Second Epistle to Timothy, we have two pleasant photographs. The one represents a cottage amid the Cilician hills. An educated lady is sitting outside, with a little boy of delicate frame at her knee, and who has not yet learned to read. On her lap are spread some parchments. To these she is pointing, while her motherly eyes are looking down into those of the little child. In the background stands an old lady, gazing benignantly at the pretty boy as he is receiving his lesson. What photograph is this? It is a scene in Lycaonia. The woman seated with the parchment before her is the Jewess Eunice; the little boy is Timothy, her son; the old lady behind is the grandmother. The mother is telling the child the story of Cain and Abel, or of Moses in the ark of bulrushes; of Samson and the jawbone of the ass; of David and Goliath; of Elijah and the chariot of fire; of Jonah and the whale; or of Daniel and the den of lions. By such methods it was that Timothy 'knew the Holy Scriptures as a very little child.'

"The other photograph represents a dismal prison. An old man is sitting in chains; all is miserable around him. Another man, of fine countenance, is in the cell with him, who, with parchment on his knee, is writing to the old man's dictation. The martyr's crown is glittering over the venerable speaker's head, and he is in the act of sending his last instructions to an eminent minister of God, left in

onerous charge in a great city far away. The prison-house is a common gaol at Rome. The old man in chains is the great Apostle of the Gentiles, soon to die for Christ on the scaffold. The amanuensis is beloved Luke, the faithful physician. The letter is being addressed to Timothy, now in the maturity of his years and usefulness the apostle's much-trusted evangelist. And what are the words Luke has penned at the moment when the photograph is being taken? They are the commendation to Timothy of the study of those very holy Scriptures which his mother taught him when a little child. 'Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the *man of God may be perfect*, thoroughly furnished unto all good works.' Of what book under the sun save the Bible can it be said that its utterances are alike available for man from the earliest to the latest period of his life? . . .

Inspiration.

"The fact that the Scripture is inspired in its language is one thing, the manner in which the inspiration was effected is quite another, and that—the manner—has not been revealed to us. The Lord knew it to be indispensable that Scripture should have *variety* in its utterances, corresponding with the differences in constitution, feeling, and circumstances existing among men. Therefore has He taken a multitude of individuals drawn from all positions in human life, and has employed them in conveying the revelation of His will to mankind; but, in doing so, He not only employed their lips and fingers, but the whole man. He made use of them by pouring His inspiration through the medium of their constitutional characteristics, their intellect, memory, imagination, affections, and emotions, their education, experiences, sensibilities, history, associations, relationships, and methods of thought. In other words, God, in preparing His written word for us, made use of all these things in the human instruments He employed. He has condescended to speak to us, exactly after the manner in which each of the men He employed was accustomed to speak in ordinary life, and hence it is that no book is more intensely human than the Bible, while, at the same time, all its words are Divine. Every verse of Scripture is therefore to be received as the Word of God, is to be prayerfully studied and pondered, and to be regarded as a well of unknown depth, from which pure and living water is to be drawn.

"It will be observed that, in advocating this view, it is only to the Oracles of God as originally delivered that reference is made. . . . Suppose an assortment of wind instruments of music to be on some occasion brought in, such as the flute, the flageolet, the cornet, the clarionet, the ophicleide, the trumpet, bugle, and bassoon, and that a skilful musician were present competent to play with equal facility on them all. We request this master of music to let us hear some favourite air, as, for example, the Queen's Anthem, and to repeat it on each instrument on the same key, in the same time, and with the same expression, modulation, and accent. While listening, we cannot fail to recognise the perfect identity of the melody in each case, and yet the musical effect is unquestionably different. Why? Not because the performer on each instrument is different, nor his proficiency in the use of some of them is greater, nor that the breath that produced the sound, nor that the melody, the key, the time, the accent, nor anything about the playing, is different, but simply because the *form* or *configuration* and the *material* of several of the instruments are different. All the sounds are produced by the same breath, the variety in tone is wholly due to the *shape* and *character* of the particular instrument employed. We readily exclaim, 'That is the sound of the flute, that of the cornet,' etc., and yet each sound is unquestionably the product of the same breath and of the same musician. Now apply the illustration to the case of the writers of Scripture. God has selected a variety of men as his instruments to convey certain divinely originated sounds or words to the ear of the Church and of the world: such men as Moses, David, Solomon, Isaiah, Amos, Matthew, Paul, Peter, James, and John. Through each of these He has poured His divine breath. There is not a sound nor a word that reaches the listener's ear, that proceeds from any of them, but is produced by the breath of God; yet all these sounds or words take a characteristic individuality of utterance according to the constitution and peculiarities of the human writer employed at the time. The grand theme of Redemption is divinely treated by all God's instruments, yet the expression given to the music is different in each case. And why? Not because there is a divine musician who plays at one time, and a human musician at another, but because while the musician is in all cases the same, and ever divine, the mental configuration and special circumstances of the human instruments made use of are purposely dissimilar. God in employing them took advantage of every peculiarity they possessed. Hence we say of Scripture, *its language as regards the instruments is all human*, and yet *as regards its Author, every utterance is divine.*

The Circulation of the Bible.

"Having received for ourselves the word of God, let us see that we be alive to our responsibilities to send it forth, and that we give to the world that Book which alone is able to make wise unto salvation through faith which is in Christ Jesus. Immediately before His return to heaven, the Lord Jesus left it as His last command, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.' When we hold the Bible in our hand, we grasp the volume that contains absolutely all the things which Christ has commanded to be observed and to be taught, and when we put the book into the hands of the human race, we are executing effectively, in one most important sense, the Lord's grand parting commission.

"Christ's people are set down in a wilderness of vast extent. They are entrusted with the only means by which that wilderness can be reclaimed. Let us, then, arise, and in the name of the Lord take possession. Let us be like those plants that yield winged seeds, which, blown by the winds, fall on the soil and spring up to yield winged seeds again and again, till all the region teems with specimens of the plant. The word of God germinates in the individual bosom, and thence diffuses itself abroad, till from heart to heart, from family to family, from city to city, from kingdom to kingdom, from continent to continent, from one quarter of the globe to all the rest, the imperishable seed is scattered everywhere, and the name of the Lord Jesus becomes great in the earth.

"One of the most thrilling passages in the pages of classic Greece is that in which the detail is given of the transmission to one city of the tidings of the fall of another, with which it was at war. The poet describes the kindling of successive watchfires onwards from the Mysian heights, so that from 'woody Ida' to Lemnos in the sea, and thence to Mount Athos on the coast of the northern Ægean, the intelligence spread through Thessaly, and lighting, on lofty Cithæron, crossed the Saronic gulf and shone from Mount Arachne to green Argolis. He tells us that, as each blazing pile flamed in the evening sky, the glad news, with gold-gleaming splendour, leaped from hill to isle, from isle to promontory, from crag to cliff, from tower to mountain steep, till the loud shout that rose in the streets of Argos announced that her people knew their king had been victorious, and that great Troy had fallen at last.

"Would that in the great darkness of this world's night we were all

awake! The Lord Jesus expects that His people shall form a chain of watchers, extending from Jerusalem, the scene of His triumphs, to the very ends of the earth. He would have them kindle their responsive signal fires amid the gloom, till tidings

> "Of that renowned and glorious conquest,
> Once achieved on Calvary,"

shall have reached the savage Ethiop, the Matabele, and red Kafir on the south; the Laplander and the native of frozen Siberia on the north; till, on the west, the glad tidings shall have coursed through the kingdoms of Europe, shall have bounded across the ocean and swept over the three Americas, from Greenland's icy mountains to the flaming Andes, and onwards to Fuegia's inhospitable shore; and till, on the east, the song of liberty shall have burst from the lips of emancipated India, shall have been caught up by the millions of awakening China, shall have been echoed back in strains of gratitude from the isles of the wide Pacific; and till tiny Norfolk Isle with its pines and tree-ferns, and vast Australia with all her gold, and beautiful Zealandia with her graceful cities and winding shores, shall consecrate their service to the Lord.

"I commenced this lecture by comparing the Bible to a tower. Let me conclude with another analogy. The Bible may be compared to a magnificent edifice that took sixteen centuries to rear. Its architect and builder is God. Like this beautiful world, the work of the same Author, it bears upon it everywhere the impress of a hand Divine. This majestic temple contains sixty-six chambers, capacious, yet in size unequal—the sixty-six books of the Old and New Testaments. Each of its 31,173 verses is a stone, a beam, a panel of the building, which is a temple more glorious far than those of Solomon and of Zerubbabel, with their hewn stones from Lebanon, their pillars of cedar, their doors of olive, their floors, walls, and ceiling overlaid with the fine gold of Parvaim, their holy places, their courts, their porticoes, and gates. No portion of this wonderful structure will the Lord suffer to be mutilated or defiled. Within the sacred enclosure dwells the whole family of God on earth. The Bible is the home of the redeemed below. When the Lord Jesus was departing from this world, He said, 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.' *That* home is the temple in heaven above, whence the entrant shall go no more out, and where Christ's friends abide as priests to God for evermore. But the Bible is the house of many mansions prepared for Jesus' disciples *on earth*. Here they have their residence; here they are fed; here they are strengthened, comforted, and blessed; here they are nurtured for immortality. The Bible is not merely the dwelling-place of God's

people ; it is the chosen abode of God Himself. Would you have fellowship with the Father? You will be sure to find Him within the precincts of this holy house.

"Shall we take advantage of the King's permission, and step inside? We approach by the beautiful Garden of Eden, with its innocent flowers, its groves and lucid streams. The first part of the building, that of highest antiquity, bears the name of the Chambers of Law and Justice. These are five in number—the Books of Moses. One of these is a sort of vestibule to the others, and resembles a long gallery hung with portraits and pictorial scenes of surpassing interest, mementos of persons and events that had place before a stone of the building was laid—such figures as those of Abel, Enoch, Noah, Abraham, Hagar, Sarah, Jacob, Esau, and Joseph ; and such scenes as Paradise and the Flood, the departure from Ur of the Chaldees, the tent-door at Mamre, the flaming cities of the Plain, the offering of Isaac, Rebecca at the well, the ladder at Bethel, and the Governor of Egypt weeping on the neck of his brethren.

"Thence we pass through an extensive range of imposing apartments —the Chambers of Historic Record. These comprise the Library of the edifice, and in them are laid up the Church's archives for more than a thousand years. These rooms are twelve in number, and stretch from 'Joshua to Esther.' Then we come to a wide and unroofed space called the Gymnasium of the building, or the Saints' exercising ground—the Book of Job. Entering right off this, we find ourselves in the Music Gallery of the Psalms, the Orchestra of the house, where dwell all the sons and daughters of song, with cymbal, trumpet, psaltery, and harp. Issuing thence, we pass at once into the Chamber of Commerce—the Book of Proverbs, wherein are set forth regulations for kings, merchants, and householders ; not far from which is the sombre Penitentiary, where sorrowful bankrupts and other defaulters may remain for a time with profit—the Book of Ecclesiastes. A little farther on we open into a tiny parlour in the midst of larger rooms, the Chamber of Sympathy with Mourners—the Book of Lamentations. Interspersed among all these, the eye is regaled with such delightful Conservatories of flowers as the Books of Ruth and of the Song of Solomon. And next we come to a noble suite of lofty apartments, some of which are of great capacity, and are laid out with extraordinary splendour. They are sixteen in number. These are the Halls of Ancient Prophecy, which follow in grand succession from 'Isaiah to Malachi.'

"Thence we pass to the portion of the edifice of more modern construction, and enter four spacious chambers of peculiar beauty. These are of marble fairer than e'er was taken from the quarries of Paros, Pentelicus, or Carrara—chambers of which one does not know whether to admire more the simplicity or the exquisite finish. At once

the walls arrest our attention. On them we see, not golden reliefs of palm-trees, lilies, pomegranates, and cherubim, but four full-length portraits of the Lord of the building Himself, drawn by the Holy Spirit's inimitable hand. These are the Books of the Four Evangelists. Stepping onwards, our ears are saluted by the loud sound of machinery in motion; and entering a long apartment, we find ourselves face to face with wheels and shafts, and cranks and pinions, whose motive power is above and out of sight, and which will bring on changes all the world over. This is the Chamber of Celestial Mechanics, the great work-room of the building—the Book of Acts. Leaving it, we are conducted into the stately Halls of the Apostolic Epistles, no fewer than twenty-one in number. The golden doors of fourteen of these are inscribed with the honoured name of the Apostle to the Gentiles; those of the seven others with the names of James and Peter and John and Jude. Within these halls the choicest treasures of the Lord are stored.

"And, last of all, we arrive at that mysterious Gallery whose brilliant lights and dark shadows so curiously intermingle, and where in sublime emblems the history of the Church of Jesus is unveiled till the Bridegroom come—the grand Apocalypse.

"And now we have reached the utmost extremity of the building. Let us step out on the projecting balcony, and look abroad. Yonder, beneath us, is a fair meadow, through which the pure River of the Water of Life is winding its way, on either side of which stands the Tree of Life, with its twelve manner of fruits, and its beautiful leaves for the healing of the nations; and in the distance, high on the summit of the everlasting hills, the City, all of gold, bathed in light and quivering with glory—the New Jerusalem, its walls of jasper, its foundation of precious stones, its angel-guarded gates of pearl—the City that needs no sun, no moon, 'for the glory of the Lord doth lighten it, and the Lamb is the light thereof.'

"Oh, let us make this beloved house our home! Who shall say that its gateway is not open to us? Who shall presume to interdict the homeless wanderer from seeking a refuge within? Let us make haste, with our little children in either hand, and with all our kindred at our back, to enter its portal. But of one thing make sure. See that you ask and obtain the Great Interpreter, that August and Loving One who waits at the gate, Himself to lead you in and take you all over the building. Say reverently and with faith to Him, whose name is the Comforter, the Spirit of Truth, and without whose aid our knowledge will be imperfect and obscure, "Lord, open *Thou* mine eyes, that I may behold wondrous things out of Thy law." And oh, let it be yours also to seek that the inhabitants of these British Isles, that the millions of India, China, Japan, dark Africa, all America, and of the isles of the distant sea and the forlorn Israelites who are without a

country and without a home, parents and little children alike, may enjoy the advantages that you possess; that they may have their home with you in this house of many mansions provided for the faint and weary here, till they have a place with you hereafter in the Father's house above, where now our great Lord Jesus stands, and from whence He is, with loving eyes, at this moment looking down on us."

While organising and extending home missionary agencies, the Anderston apostle was almost daily leading to his Master men and women whom his classes and his preaching trained to be effective agents. John Blackie, the Bridgeton colporteur, may be taken as a type of this class. First roused by M'Cheyne, and then converted under Somerville, this working calico-printer became the agent in the east end of the city of the Glasgow Committee for Colportage under the Religious Tract and Book Society of Scotland. In his long walk to and from Anderston church every week he had to cross Glasgow Green, on which a vanity fair was held. His minister at once had compassion on the multitudes, and agreed to preach to them. The Rev. John Blackie tells[1] how, when a very little boy, he used to accompany his father to the entrance of the Green. There they met Mr. Somerville, whose locks were then black and bushy, as he put on the bands which marked him as the ordained preacher, and walked to the site of the present gymnasium, where divine service was usually held. "On the day previous, notices would be posted up on conspicuous trees and elsewhere, and great crowds generally gathered to listen to the evangelist, as in glowing terms he proclaimed his loving message. A chair had to do duty for a pulpit or rostrum; the writer's elder brother acted as beadle, his duty being to carry down the chair to the place of meeting. For many a day this article of furniture was known as 'Mr. Somerville's chair,' and certainly he left his mark upon it. The seat was all pitted over with the impressions produced by his shoes. Many a time did some of the juvenile

[1] *John Blackie, the Bridgeton Colporteur.* A Memoir. By his son, the Rev. John Blackie. 1881.

members of the family act Mr. Somerville from this pulpit, and when the poor chair was no longer fit for active service, a part of it, bearing the pitted impressions, was retained for many a day as a kind of memento of the minister's visits to Glasgow Green."

Of William C. Burns, his companion alike in home and foreign missionary work and interests, Somerville thus wrote in a birthday letter to one of his daughters :—

"*July 7th*, 1868.

"My dear Marianne,—To-morrow is your birthday. Many joyous returns of it. Life is indeed sweeping past with the power of a swallow's wing. Do you ever think of 'the power of our endless life.' Endless ! endless ! endless ! 'I give unto my sheep eternal life.' The endlessness of existence is forgotten by us in the use of the word 'eternal;' but it is an extraordinary idea that of never ceasing to exist. What will these brief fleeting years of present life be millions of ages hence ? It will be difficult to remember having lived on earth at all, were it not that the present determines all the future.

"Will. C. Burns is gone—fifty-three years of age—two years younger than I. John Milne, Dr. Hamilton, all away, and all good friends. W. Burns was one of the heroes of modern times. A wonderful example of twenty-nine years' self-sacrifice for the cause and kingdom of Christ. China is not only his sepulchre but his monument. David Sandeman and William Burns both wrapped in China dust !"

In the half-century since Somerville first gave himself to the work of circulating the Bible and pure literature, the number of Bible societies has increased to eighty all over the world, and these have sent forth, chiefly for sale, 208 millions of copies of the Word of God in more than 300 languages and dialects.

CHAPTER IV

1843-1860

AMONG PUBLICANS AND SINNERS

One of the five hundred Convocation and Disruption Heroes—How he left Anderston parish church—His own history of the place—Death and Memoir of R. M. M'Cheyne—Letters to Andrew Bonar—Conversion of David Sandeman of China—Twenty-one years of Bible-selling from house to house, and payment by instalments—"Somerville's Auld Wives"—Fighting the publicans—Dr. Robert Hunter's story—Work among fallen women—Their number in Glasgow—Mrs. Sheppard of Frome—Jesus Christ's law of love worked by the congregational agency and family life—Great meeting in the City Hall—Lecture on "Female Rescue"—A Purity League formed—Association for woman's work urged—The newspapers' help—Results of seventeen months' work—Picture of the Rescuers and the Rescued—Marriage—Visits North America—Preaching to soldiers—Tour in Egypt and the East—The millions of Mohammedans "without a missionary anywhere"—His Diary and Prayers—John Milne—Influences drawing Somerville to India.

MOST catholic and unsectarian of ministers, with a heart too big, love too broad, and a humour too genial to let him play the part of a mere ecclesiastic, Alexander Somerville took his place in the ranks of the five hundred Presbyterian ministers who, having fought in vain in the civil courts and in Parliament for the historical and constitutional freedom of the Church of Scotland, on 18th May 1843 surrendered all their living for conscience sake. He had spent much of the previous year alternately in evangelistic work along with Robert M'Cheyne in England, and in enlightening his own countrymen and congregation on the principles which were vindicated by the Disruption of

the Church, and have been confessed to be the only constitutional and spiritual principles by the Church and the State which have since striven to undo the wrong. He was a member of the solemn convocation of 17th November 1842, in which five hundred ministers, during eight days of prayer and deliberation, prepared themselves, their country, and all Christendom for the sacrifice which extorted the admiration of the most hardened politicians.

His brief ministerial diary of April and May 1843 shows him to have been incessantly employed in preaching, in communion services, and in lecturing on Church principles, while he gave special attention to the work of the provisional committee on the buildings soon to be required. He happened to be a member of the last General Assembly of the old Church of Scotland, from which he marched with Chalmers and Welsh to that of the Church of Scotland Free. He thus rapidly sketches the scene to his wife :—

"Lynedoch Place. *Thursday*, 8¼ P.M.

"My beloved Isabella,—The solemn deed has been done. It is with more than overflowing heart that I now write to you. Oh, what a day has this been! Dr. Welsh read the protest, after simply opening the meeting with prayer: when he had read it, he folded it up, laid it on the table, took up his hat, and, turning to the Commissioner, bowed, and walked out in his gown and bands, followed in silent and orderly manner by the brethren. What a moment it was! I was much overcome, as I have been frequently since: 193 members of Assembly—a majority according to the proper way of electing commissioners—went out. And all the adhering brethren, elders, probationers, students, and a large portion of the audience, retired. You can have no idea of the scene. The streets were crowded with people, every window and stance occupied. We walked down to Canonmills. The streets were lined with spectators. When we assembled in an immense hall, you can have no idea of the multitude of brethren who then appeared. Dr. Welsh then prayed in a way that melted us all. Dr. Chalmers was called to the chair, and after religious exercise—singing the 43rd

Psalm and prayer—he delivered a wonderfully precious address, full of high principle and gracious encouragement, and many sweet tokens we had during the meeting of the Master's presence.

"Dr. Russell is to send you a copy of the *Witness* to-morrow. Go over the *protest*. I must conclude—the Lord reigneth. If any man leave father, etc., he will receive a hundredfold. Yours in everlasting love,

"A. N. SOMERVILLE.

"400 ministers have already signed the protest. We meet to-morrow at 12 and 7."

Twenty years after, when preaching in a store built by Messrs. G. and J. Burns on the site of the parish church in Clyde Street which he gave up, he thus recalled the scene, in a letter to John Burns, Esq., Wemyss Castle :—

"GLASGOW, 328 RENFREW STREET,
May 23rd, 1864.

"MY DEAR SIR,—I have the pleasure of receiving your kind note this morning, for which I feel much obliged. I had great satisfaction in preaching for the first time in your comfortable little chapel yesterday evening. The congregation was very respectable in its appearance. It was a curious coincidence, which I could not refrain from mentioning to the people at the close of the service, but which did not occur to my own mind till the moment when I was addressing them, that on that very Sabbath, at that very hour, and, I might almost say, at that very spot, for my pulpit was attached to the southern gable of the old building, I concluded my last sermon as minister of Anderston church twenty-one years ago. The disruption took place on Thursday the 18th May 1843, and at the termination of my third service on the following Sabbath (evening), taking the pulpit Bible under my arm—the book being my own property—I walked down the steps of my pulpit, in presence of the people, solemnly departing from the church within which I had ministered for five-and-a-half years. Ever most truly yours,

"A. N. SOMERVILLE."

The thousand members and adherents of his congregation followed him. Six years afterwards the Anderston church was burned down, and the building of the present Established church of St. Mark's, Anderston, in 1861, led to a newspaper correspondence to which Mr. Somerville contributed this statement of facts:—

"Dr. Love, from the year 1800 till his death in December 1825, was minister of Anderston chapel of ease, afterwards in 1834 erected into a parish church, *quoad sacra*, in Clyde Street. His successors have been the late Dr. Macfarlan, Renfrew; Rev. C. J. Brown, Edinburgh; and myself. At the Disruption in May 1843 the present minister, the entire body of the office-bearers and of the Sabbath School teachers, along with the congregation, excepting only a minute fraction who remained behind, quitted the Established Church, and removed from the venerated edifice with which many pleasant associations were connected. After enjoying kind temporary accommodation in the United Presbyterian church, over which the late Dr. Struthers presided, and of which Rev. J. L. Aikman is now pastor, the congregation proceeded to occupy their new church in Cadogan Street. This building proving unsuitable for the congregation, a second edifice was built on the same site, and opened in August 1849.

"On the morning of the 5th of May 1849 Anderston church in Clyde Street took fire, and was burned to the ground, the marble tablet at the entrance, containing an inscription to the memory of Dr. Love, being destroyed in the conflagration. The blackened ruins remained for nine years as a melancholy memorial of the past, till, in 1858, they were swept away to make room for the erection of the steamers' workshops and stores, which have been built on the site of the good old church by Messrs. G. & J. Burns, of this city."

As in their boy and student life, and in all their spiritual training, so in the national convocation M'Cheyne and Somerville stood side by side, the former even declaring it to be the Church's duty, in his opinion, to refuse ordination to an Erastian. When, having organised his people in Dundee

to take their part in the Free Church of Scotland, M'Cheyne went home and died, on the 25th March 1843, Somerville delivered the funeral sermon from Hebrews iv. 14; and again, when thousands thronged the kirkyard and the streets, he preached to them in the open air. Of that time he thus wrote:—

"I am praying not merely to be comforted under this stroke, but, what is of infinitely greater importance, that the death of Robert may be sanctified to me. I have great need of quickening in private and in my ministerial work. Oh, that I might have grace to die daily unto sin, and, more unreservedly than ever I have done, yield myself to God. I have been helpful, I trust, a little to the bereaved flock, and I have enjoyed intercourse with the beloved friends of the departed, I mean ministerial ones, A. Bonar, R. Macdonald, Will. Burns, Mr. Baxter of Dundee, and Mr. Miller, with whom I am staying and who is a sweet Christian. We have had frequent prayer together to improve the occasion, and are very anxious that the scenes do not pass away without a real blessing remaining behind. The Lord's dealing has been most peculiar in thus bearing from us our loved brother at such a time. His death I do not think could ever have made a deeper impression; indeed, as the Lord honoured him much in preaching and in his walk while alive, so he seems to have put peculiar honour upon him, in making his death so remarkable as from the circumstances it has been. There was a great crowd of people lining the way to the churchyard from Robert's house. He is buried on a terrace walk which goes round his church, and lies in a situation which will meet the eye of every passer into Dundee, so that he will speak, though dead, unto many. He rests close by the place where he had so often proclaimed the precious Saviour to his people a few yards from the pulpit. The session had prepared a stone chest or sarcophagus to receive the coffin, and there 'Our friend Lazarus sleepeth,' till Jesus comes to wake him out of sleep. We had service in the evening in the church. Will. Burns had a prayer-meeting for an hour at six, and then at seven, a large congregation came, the

church being crowded. Andrew Bonar and I conducted the service, he speaking from Acts xx. 32, and I from John x. 4, most suitable texts surely for such a time. I enjoyed this meeting exceedingly, and feel sweetened and softened in spirit to-day. Mr. Roxburgh of Dundee preaches in the forenoon and I in the afternoon of Sabbath. They are wishing the sermons to be printed. I have not got a text; we must look above for one, and I will not fear. I am to preach for Mr. Miller in the evening of Sabbath."

It fell to Andrew Bonar, then of Collace, to prepare the *Memoir and Remains of the Rev. Robert Murray M'Cheyne, Minister of St. Peter's Church, Dundee*, a work which has had an enormous sale, and is still much in demand. He naturally turned to Somerville for help, who thus wrote to him :—

"Glasgow, *July* 14*th*, 1843.

"Dearest Andrew,—I fear that you may be thinking that you cannot use the words of Naomi to Orpah and Ruth, 'The Lord deal kindly with you, *as* ye have dealt with the dead and with me,' at least, applying this to my dealing with the memory of the beloved dead. But what can I say?—every moment occupied—*sent out* into the dark places of the country to preach the Word in these days of the famine of the Word of God, and now, again, preparing to start in two hours for Liverpool and London as part of a deputation to preach the Word in these cities and plead the cause of our beloved Jesus. I really feel it somewhat difficult to get a day for the work I would like to perform. I am to be away a fortnight at least, and cannot think of detaining you till I return. I think the best way will be for you to draw out your sketch of Robert's early days, and let me get a sight of it afterwards; what little facts I may be able to add may be jotted down and engrossed by you in your work. But really his public life is the most interesting part of his history, the light seeming to have broken in upon him so gradually that there is not any *very* interesting transitions in his soul's history.

"Your two notes were like two raps at the door. I like a friend to come into the house and say, 'Peace be unto you.'

Let us labour in faith and with prayer. 'That man who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Such is the promise. Love to your sister. Yours in Jesus, A. N. SOMERVILLE.

"Dr. Candlish spoke to me the other day about the *Memoir*; he was highly pleased with it. I agree with him, however, that the portrait will not do."

"*April 9th*, 1844.

"MY BELOVED ANDREW,—The *Memoir* reached me on Saturday evening, and I hasten to thank you for kindly remembering me. As Sabbath last was our communion, and I have been greatly occupied, I have not got time to read the work. I have merely been able to look into both volumes, with eagerness indeed. To-day, however, I hope to commence a regular and careful perusal. I shall not make remarks till I have read the work. From what I have seen, however, I may say that there is surely reason to thank the Lord for the way in which you have been enabled to execute your delicate commission. The pages I glanced at refreshed me much, and I was conscious of the influence of the spices in them during the solemn service just concluded among us.

"You have never been with me at any of our communions. Indeed, I am not sure whether we ever sat under the same roof while the bread and wine were in the hands of the followers of Jesus. Surely this is not right. We shall have, if God spares us, a communion, I think, on the first Sabbath of July. Now you must allow me to fix you for several services on the occasion and especially for the whole Sabbath. Of course I could not ask you to come, did the congregation not feel it a privilege to bring you hither and convey you home free.

"Our last has been, I think, a happy time. With myself the sun rose in a mist, but as the time went on I think I felt some of the beams of the Sun of Righteousness directly playing upon my soul. Dear Cumming, as usual, came with affectionate messages from Jesus, and delivered them with

the affection of one who loves his master and those to whom that master sends him. I hope some fruit may be gathered in to the praise of the Lord.

"You are to be in Edinburgh at the communion. I hope to see you and hear you there. Let us be diligent, our work will soon be over. Is the lamp well trimmed? let us make good use of it while the night lasts, and we are still in commission to guide poor travellers in the darkness. Will. Laughton has just come in, and unites in 'best remembrances' to you. Your affectionate,

"A. N. Somerville."

Among the men who followed their minister out of the Established Church was David Sandeman, son of Glas Sandeman, Esq., of Bonskeid. Going to Glasgow at eighteen, he chose Anderston as his church, and the Free Church of Scotland thereafter as his ecclesiastical home. But he was only anxious, not at peace, till Somerville said to him, on a farewell visit, "If it is nothing in the world that prevents your coming to Christ, it must be the unwillingness of your own heart. I would beseech you not to rise from your chair till you have accepted Christ's free, full, and open offer of salvation to all who will come to Him." It ended in the lad finding such joy as had marked all the speaker's life since, at the same age, he had found the Lord—in his giving up all he had, the wealth and the glory of Bonskeid and Springland, to become a missionary to China. Ere he left home this was his settlement—"One-eighth to the spread of the gospel at home, seven-eighths for the spread of the gospel in China." At thirty-two he was called away, in a cholera epidemic at Amoy, from the bright career on which Somerville had started him amid the people of Amoy.

For the next thirty years, after the Disruption saw him go forth from the old parish church close to the right bank of the Clyde at its busiest point, he made the neighbouring Cadogan Street and its successive churches the centre of the most active and varied missionary work in the city. The old territorial methods were not arrested for a day,

while the evangelical triumph of self-sacrifice all over Scotland led the ever-watchful minister to devise new agencies, and filled his little army of workers with a heartier zeal. When on a visit to London in 1856 he stumbled on Mrs. Ranyard's [1] plan of house-to-house visitation by ladies for the sale of the Bible, the cost payable in weekly sums. He at once formed a similar sisterhood in Free Anderston church, as the "Ladies' Auxiliary Bible Society," with the scriptural motto of encouragement: *In all labour there is profit.* For twenty-one years the band continued the work, selling in that time, to classes so poor that they could pay the low price only by instalments, 5788 Bibles, 2217 New Testaments, 217 Psalm-books, and 478 separate portions, or 8700 copies in all, at a cost of £753 : 19 : 9. Miss M'Alpine, one of the sisterhood, thus recalls the blessed toil:—

"We began next the church in Cadogan Street, and went north, south, east, and west in the city. Afterwards he sent us to different classes in the community, such as message boys, policemen, lamplighters, carters, organ-grinders, cabmen, mill girls, biscuit factories, iron works. He proposed the watchmen on board ships, but we struck at them, as we could not "walk the plank." About 1859 Mr. Somerville had a Bible Class for the Lancefield mill girls on Tuesday nights before the usual prayer-meeting. They came straight from the mill with their bare heads. It was a small hymn-book he used, but the tunes were not the authorised ones, "The last Rose of Summer" being a particular favourite. I never hear that air without recalling the happy meetings we had in the dear old hall in Cadogan Street. We sold Bibles to the girls after the class stopped. A savings bank and library were also begun in connection with the sale of Bibles on the pay-Saturdays at the mill in Lancefield Street. The mothers' meetings were also begun about the time as the Bible Society.

"In 1840 my eldest sister remembers attending a prayer-meeting which he had in Clyde Street church at seven in the morning, and it was well attended. At one of the mothers'-meeting soirees we provided too few cakes and buns, forgetting about the mothers' appendages. Mr. Somerville cleared the platform of everything eatable, and ordered us off to buy more. When fresh supplies came in he looked so pleased. However, he gave us a warning we never forgot: 'Never ask me to

[1] See *Book and its Story,* and *Book and its Mission,* by Mrs. Ranyard.

preside over an affair like this unless you have mountains of bread before me.' The next year a purveyor had it, hot pies being added to the bill of fare. The purveyor's account was so original I cannot refrain from giving it.

"Mr. . . . .

To purveying for 200 of Somerville's auld wives. £0 : 0 : 0.

"The look of the minister as he read it, and re-read it, was amusing. At last he made his remarks upon it: 'Few words, and *scant courtesy*; he might have given me Mr., not to speak of *Rev.*; but never mind, *the pies were hot.*"'

From the first Somerville and his workers were met, all over what had gradually become a low and seafaring district, by the generally united foes, the publican and the harlot. Anything like organised and successful efforts to grapple with and even restrict both were unknown, in the Christian Church at least, in the middle of the century, just as Missionary and Bible Societies were only coming into existence outside the Churches at its beginning. Long after, when freed from pastoral duty, in 1884 he gave himself to the most detailed and toilsome inspection, and attempted reformation of the city's drunkards and publicans along with the Glasgow United Evangelistic Association. But in 1853, after he had tried to meet the evil congregationally, he was encouraged, by the new parliamentary Act for "the better regulation of public-houses in Scotland," to call in the united organisation of his large Presbytery. Most carefully is his copy of the Act marked and annotated, and very thorough was his census of the drunkards of Anderston.

Soon after this time the Rev. Robert Hunter, having retired from the India Mission, where he was Stephen Hislop's devoted colleague at Nagpoor, was empowered by the Presbytery to visit each congregation and establish or stimulate foreign missionary associations. Somerville was the member at once chosen to act along with him. Dr. Hunter writes:—

"Up till that time the public-houses in Glasgow had been moderate in size and splendour, but a new departure was being made by the opening of a larger and more

attractive building modelled on what is called in London a 'gin palace.' A good deal of excitement arose among religious men and temperance advocates, who felt that the new movement was in a retrograde direction. As Mr. Somerville and I were proceeding with our missionary visits, our way lay along the street in which the new gin palace was situated. As we were passing it he said to me hurriedly, as if a sudden thought had flashed through his mind, 'Let us go in and see the place.' I obeyed, and we went into the hall about six feet. A waiter made his appearance, who seemed to be under the delusion that we came to drink, or possibly he may have taken us for a pair of those eccentric ministers who make a point of preaching everything to which their brethren object. So with faultless politeness he beckoned us forward, and by word of mouth invited us in. 'Sir,' said Mr. Somerville in decided tones, 'we came here to weep.' The waiter bowed low, and as politely as ever, but with a sarcastic sound in his voice, replied, 'Thank you, gentlemen.' The affair got into the newspapers, not from our side but from the other one. It was not, however, quite accurately reported."

Glasgow Free Anderston Temperance Association was early and continued long a vigorous body, the members of which every year signed this pledge:—"I resolve to abstain during the year from all alcoholic drinks, except for medicinal and sacramental purposes."

The harlots had brought to bear upon them a new influence, which flowed along the channel opened up by Him who drew to Himself the Magdalene, and sent away healed a still greater sinner with the words, "Go and sin no more." Wherever, in the first twenty years of his ministry, Somerville and his bands of workers went in the poorer houses and streets leading up from the Clyde to the much-frequented Sauchiehall Street, they were encountered by young women and even children, whom as "lost" it was their mission to seek and to save. The ordinary evangelistic meetings failed to attract them. The usual methods of moral and spiritual excavation succeeded with but a few. Even where these were successful for a time in drawing

isolated cases out of "the horrible pit and the miry clay," the asylums and reformatories half a century ago failed too often to keep them. Moralising methods were then too often marked by ignorance of human nature, a want of sympathy with the tempted, and the absence of the self-sacrificing spirit of Christ. Justly fearing that the very knowledge of sexual sin becomes with the young and inexperienced the strongest temptation to yield to it, the few purity reformers of those days surrounded their organisation with all that was repulsive, and the Churches shut their eyes to the growing violation of the seventh commandment as expounded by our Lord on the Mount.

In March 1849 the police officially returned the number of known prostitutes in the city of Glasgow as 1047 in 211 houses or haunts. Glasgow was then a village compared with the position in size, population, and wealth to which it has grown till it is the second city in the Empire. By 1860 sexual vice had become so aggressive that Somerville, tired of attempting to stem the flood by the ordinary agencies, devised a new organisation and summoned the Christian public opinion of the community to his help. First of all he called in the assistance of a woman to do what is emphatically the married woman's work, and hers alone in the heart of it, saying of her to a great meeting of his fellow-citizens in the City Hall: "The lady who so courageously broke ground in the Lyceum rooms, and who has prosecuted her enterprise with indomitable energy, will, no doubt, stimulate many by her devotedness, and by the success which has attended her labour of love." Mrs. Sheppard of Frome, too, had stated the principle in a letter in which she congratulated the Anderston philanthropist on his movement, and with a charity familiar enough now but then considered both foolish and audacious:—

"Why should that poor, friendless, ignorant, untaught, and impurely brought up street-walker be accounted viler in God's sight than I am; I who can remember praying friends and tender mother, fenced in by habits of propriety and *convenances de societé*, and yet how cold towards my God, how often gone astray like a lost sheep? Surely, in

the sight of a holy God, my sins are even greater than my fallen sister's; my 'stripes' would be many like Chorazin, while hers would be 'few.' Well, believing this, I seem to understand why our splendid machinery of Magdalene Hospitals of the 'Low Church,' and Houses of Mercy of the 'High Church' school, have comparatively failed to carry out all their wishes. I felt that, for a long time past, I was pained at the gloomy and ascetic nature of these noble institutions. Therefore I began on a new plan, and the Christian hearts of England and Scotland sympathise with me, and these midnight meetings in London attest the same, viz.—'Try the law of love with these uncared-for ones.' Tell them Jesus died for the ungodly—makes intercession for such. Come, then, boldly to the throne of grace. Encourage them to speak openly to you. Personate to them what a mother is to a babe—the most important friend on earth—and you will find a sweet return in their child-like dependence.

"And then, my fellow-workers, don't expect too much from them. Remember the demoralising, unhumanising atmosphere whence you are luring them. They cannot at once breathe freely in the new unvicious air. Restraints of all kinds, want of stimulating drink, absence of profane dancing, singing, laughing, will make the life of quietness sometimes feel dull. Meet this—sympathise—do not deem them wicked to think so; give them other interests."

The merit of the organisation was entirely Somerville's. It lay in the fact that the method was congregational and family combined; that the women of the Anderston congregation laid hold of their fallen sisters, and placed them in families where they worked honestly for their living, or under family superintendence. Christ-like sympathy, self-support, the family life, were the three factors, worked by a congregational association. Had even half the churches of Glasgow done what Somerville superintended his congregation in doing, and had the general body of citizens accompanied this blessed work by reforms along the three lines of woman's wages, new industries for women, and limited hours of work, we might have seen one great city, at least, in Christendom in which the supply of professional harlots was cut off, while other agencies, social and spiritual, were operating to lessen the demand.

On the 5th July 1860, when the wealthier citizens of Glasgow were making rural holiday, the City Hall was filled to hear a lecture from Rev. A. N. Somerville on

"Female Rescue," one of the magistrates being in the chair. Beginning with the Spirit of Christ he told his story in a way which summoned the whole secular press to his assistance next day. We quote the passages, which, even in these days of purity organisations, deserve careful study :—

"The Gospel is the grand cure for fallen humanity. When all other means fail, it heals and restores. Jesus was spit on by Jewish menials, was rejected when the robber traitor and murderer was preferred to him, was abused by the brutal heathen soldiery, was railed on by the malefactor accursed of God on the tree, that He might become the Saviour of the lowest, the most criminal, the most ignorant, and the most degraded. Ought we then to keep aloof from these poor things because they have sunk below their fellows in profligacy and crime?

"The difficulties in the way of benefiting this class are formidable indeed. When a thoughtless creature, lured by deceitful promises, or tempted in a season of frolic with giddy companions, or otherwise drawn aside, once crosses the line which separates her from the ranks of respectability, and her transgression is known—and, oh! how skilfully, beforehand, do an evil heart and a treacherous world try to make light of that line!—instantly a wall of dismal height rears itself between the victim and society which she has left—a wall which, hitherto, in most cases, has been unscaled on either side.

"On the side of the Christian community, it may be allowed that sympathy has existed, but people in general have been at a loss how to evince it. Ministers of the gospel have felt that they could not go in quest of the lepers, speak to them in the streets, or visit them in their haunts. Office-bearers and others in respectable society have kept apart from a regard to their own reputation, and perhaps from fear of temptation. Those of the outcasts' own sex have, in like manner, been deterred from going after the lost sheep. In these circumstances, society, although heartily desiring to do good, has been content, for the most part, to sigh over lack of opportunity, and to give money to the managers of asylums and penitentiaries, to be administered as they should judge best.

"So much for the difficulty in scaling the wall on the one side. Let us look, next, at the difficulty in scaling it on the other. Suppose that an unhappy creature, smitten with conviction of her sin, becomes desirous to stop in her dreadful career, and to return to virtuous society. What is she to do? Without character, without money—for I never find that these lost girls have any money—without a friend to advise with, or to take her by the hand, with the brand of an outcast on her fore-

head, and with no means of proving the sincerity of her repentance—I ask, What is she to do? She cannot get engagement as a servant in any respectable family—cannot, except in the rarest instances, obtain work—cannot find the means of honest livelihood. Perhaps her work while a seamstress, before she went astray, was scarcely sufficient to keep her in bread. A few months ago, when we were trying to get an empty house anywhere in the city, as an intermediate place of reception for those who wished to quit their manner of life, so great was the prejudice against their admission that we were baffled in a way which surprised us. The poor thing is on the one side craving help; society is on the other yearning to give it. But the *wall* of separation remains, to prevent the kindly contact longed for by both.

"It will occur to some persons that asylums and penitentiaries exist, and that, if anxious to reform, the outcast may seek admission into one of these. We ought to be glad that there are such asylums; and still more so, that a less repulsive and more kindly method of treatment has now been adopted in their management. But only consider the trial of nerve in the case of an unhappy girl. Think of her stealing up to the door of the Institution, pulling the great bell, waiting outside, and then, as a friendless stranger, begging to be taken in! It is very difficult, I find, to dispossess the poor girls of the idea that a penitentiary is a place of restraint. The walls from the outside appear to them gloomy, gloomy; and the life spent within is imagined to be irksome and dull, in every aspect *so* very different from that to which they have been accustomed. Is Christianity to wait till poor creatures from the streets shall come by the dozen and solicit admission to our asylums?

"After all, how limited are our asylums in their accommodation! Notwithstanding the difficulties in the way of the outcast, applications are made for admission to asylums which cannot be responded to. The report of the Rescue Society, London, for 1859, speaks of 341 individuals being turned away from one Home last year for want of room. . . . But although our penitentiaries and asylums were much more abundant and spacious than they are, we should be far from overtaking what ought to be accomplished. In addition to all that asylums can effect, it will be necessary that the warm heart of the Christian community at large should come to the rescue. It is not for me to prescribe what measures should be adopted—these may vary in their character. Good sense and glowing love will prompt to the employment of the most suitable methods. What we plead for is, that as the unhappy victims of sin cannot extricate themselves from the entanglements of their position, the arms of Christian compassion should be stretched out for their deliverance, and aggressive effort, on an extended scale, should be made in their behalf.

"Let me give an outline of one mode in which this idea may be carried into effect. Let us suppose the congregational plan to be adopted. Perhaps I may be permitted, by way of illustration, to notice the method pursued by my own congregation. The first thing to be done is to gather an assemblage of the individuals; this is accomplished by personal delivery, in the street, of cards of invitation. Ladies and gentlemen kindly attend the meeting. The gospel having been shortly and affectionately pressed on the hearts of those present, such proposals as the following are made:—1. That if the person is willing to forsake her sinful life we shall aid her in every possible way. 2. We candidly tell her that we cannot give her money, and that while there is a glorious righteousness whereby she may be immediately justified in the sight of God, she must regain her character in the world, and be restored to the ranks of respectability by her own industry and by patient continuance in well-doing. 3. But then we engage that we shall secure work for her, if she will honestly labour to make her bread. 4. We require that she shall leave her present abode, and we engage to procure for her a suitable residence in a private house, for which she shall pay a proper sum weekly from her own earnings. 5. We encourage her to place confidence in us, by the assurance that we shall stand by her in all her need, and try to be like father, mother, brothers, sisters, and loving friends, until she can secure respectable friendships of her own. 6. We promise that she shall be welcomed at our church meetings, and shall be kindly received by friends in the congregation, who will do all they can to help her in spiritual things.

"I am glad to say that we have succeeded in obtaining as many to accept of our proposals as perhaps, in present circumstances, it is safe for one congregation to take charge of. We have been able, too, to redeem our promises to the rescued. To the honour of manufacturers and of others whose sympathy we have solicited, we have been supplied with work. . . . As yet, the girls have given great satisfaction by their diligence. The change from their former mode of living is great, yet they have shown strong desire to support themselves by their own hands. At first we feared that great difficulty would have been experienced in obtaining lodgings; but congregational sympathy, as well as other influences, came to our aid; and, with a little trouble, we have succeeded in getting accommodation for all. We place two individuals in the same house, a room apart from the family being engaged for them. While we try to do what is best for the rescued, we endeavour to select such residences as may enable us to avoid, as far as possible, risk of injury to other parties.

"The girls, as already said, when they come into our hands, are without money. The expedient on which we have fallen to meet emer-

gencies is this:—To the manufacturer who supplies work we give guarantee for a small amount—say 10s.—to secure against loss of material; to the lodging-keeper we give a similar guarantee for room and food; and we have found this plan to be inexpensive, and to work well. Already the countenances and general aspect of our rescued friends are improving, and articles of clothing pawned or awanting are gradually making their appearance. We have secured the services of a Christian lady, who will endeavour to see most of the girls daily at their homes, and will take special interest in their temporary concerns. Besides this, we apportion to other ladies the charge of one house, and request female friends to call kindly on Sabbath, so as to smooth difficulties in the way of going to church.

"It has been a signal advantage in our case that a revival of religion has occurred amongst us. For nearly eleven months we have had nightly meetings for Divine service. Indeed, the present effort, so far as we are concerned, has sprung from these. Our rescued friends come in great force to the meetings, and have thus received regular religious instruction, as well as kindly greeting from my office-bearers and people. Kindness, kindness, Christian kindness, is what is called for—kindness, long-suffering, patience, and prayer. It will be necessary, along with watchfulness, to act with consideration—not to expect too much—and to season all we do with such little acts and innocent enjoyments as will serve to relieve the newly-rescued from tedium, and keep them out of temptation. It will be seen, from what has been said, that a most interesting portion of the work devolves on Christian ladies. I have had evidence already that the ladies of Glasgow will not be slow to give their aid when opportunities are afforded them of showing the strength of their compassion, and that they will not shrink from attempting to perform the most trying duties.

"It must not be forgotten, however, that the services of gentlemen in a congregation are indispensable. General superintendence, procuring of work, selection of lodging, keeping account of receipts and disbursements, require to be placed under the charge of separate gentlemen. But the business, although varied, and demanding careful attention, is, after all, not formidable. . . .

"'But if you empty the vessel, the foul liquid will only diffuse itself throughout the community.' There is little force in this objection. However, it would be at this point that our plan of congregational operation would come in with effect. Let the *law* empty the vessel, and say, 'no more foul liquid shall continue here.' And let *congregations* be ready to absorb like sponges the fluid as it escapes, till, after subjection to the chemistry of the gospel and of Christian kindness, it can be restored to society, limpid and pure. It is of great importance

that public opinion should be deepened and expressed on this subject, for the encouragement of a righteous and honourable magistracy. . . .

"It has given me great satisfaction to be present this week at the formation of 'A Young Men's Christian League,' which among other objects has this mutual support in view. Twenty-two young men were enrolled in one evening. I trust that the League will find vigorous adherents in every district of the town. . . .

"I would humbly venture to suggest, in connection with the subject of female rescue, that an association should be formed in the city for the threefold object of considering, first, the subject of adequate remuneration for female employment; second, what new departments of industry may be opened for females; third, the promotion of public opinion in favour of limited hours of work, and of young women being, in all circumstances, sent from the work-room early in the evening to their homes."

Reciting the terrible words of the *The Bridge of Sighs*, the Christ-like enthusiast closed his lecture, which gave Hood's pathos a new meaning, and then, invited by Principal Fairbairn, the great audience sang, standing, the closing verses of the 144th Psalm, in the rugged version of Rous:

"O free me from strange children's hand,
Whose mouth speaks vanity;
And their right hand a right hand is
That works deceitfully.

"That, as the plants, our sons may be
In youth grown up that are,
Our daughters like to corner stones,
Carved like a palace fair."

The directors of the Glasgow Magdalene Institution, delighted with "the Christian zeal and the practical wisdom" of Somerville's plan, offered grants of money as guarantees for working materials and for lodgings. He was especially grateful to the newspapers which helped the movement with hearty encouragement and good taste. This was expected from the *Scottish Guardian* as a semi-ecclesiastical journal. But the *Glasgow Herald* and four others no longer in existence were not less zealous, the former addressing the men of the city in language now confined to specialist

periodicals—"We would appeal, if they would only hear us, to the rakes of Glasgow, and bid them think while they amuse themselves with suppressing the virtue of the innocent and supporting the vice of the fallen, to what a fearful abyss they are plunging the one and in what a loathsome dungeon they are confining the other. The social evil will grow or decay in the city in exact proportion with the virtue of the men of Glasgow. And let the employers of female labour study their own share of the responsibility."

In the seventeen months from the first midnight meeting with thirty-five girls on the 22d May 1860, Somerville was the means of permanently rescuing thirty-six out of the seventy-two who came under the influence of his association, till the newspapers wrote: "Were each congregation in the city to do what Anderston congregation is doing an inroad might speedily be made on this crying evil." To give it permanence the best men in Glasgow privately banded themselves together,—John Henderson of Park, Richard Kidston, Nathaniel Stevenson, James Playfair, Hugh Baird, George Martin and Bailie Blackie. It became merged in wider movements, and all these men have passed away. But will the home and evangelistic missions in the great cities ever be complete organisations until each Christian congregation has a special purity agency on Somerville's lines?

In all his papers none are more eloquent than the bundle of now-faded letters, ill-written and well-written, in which the Magdalenes whom he brought to sit at the Lord's feet with tears of penitence told their sad tale or poured forth their gratitude. When, long after that memorable time, he visited the Australasian colonies as an evangelist, girls whom he had saved and had long forgotten, or had not learned to know under their married names, waited on him to tell him of the joys they owed to him under God. This committee, when issuing a second edition of his *Female Rescue*, published extracts from their minute-book, which show the servants of the Lord at work in His own spirit—

"*June* 1*st*.—The day following tea meeting two of the Committee called for a person who had been present and given her address, but she had not returned to the house. They inquired if they might be admitted to speak with the other girls, which was at once granted. There were four present, who were spoken to by the minister, who was one of this deputation, and kindly invited to leave their present mode of life and employment, and respectable lodgings would be provided for them. M. H. promised to come on the following day, and accordingly came to the nightly prayer meeting under the church; said she had determined to put herself under the charge of the committee, had a companion M. A. in another house in another street, and she thought she also would be willing to leave the life of shame in which she was living. She also was called for, and the two are taken to the house of a Christian family (who did not for pecuniary considerations require to let their room). Suitable work has been provided for them, at which they are working industriously and promise well.

"*July* 21—Glasgow Fair Saturday.—A trip was arranged to Gleniffer by the kind invitation of the minister and Mrs. Somerville, to their summer house there. All the girls were present with one exception, also a few ladies and gentlemen. Railway was taken to Paisley, where an omnibus was in waiting to convey the party to their destination. Mrs. Somerville met the party half way up the hill, conveying them to their dwelling, where a plentiful supply of curds and cream was served out. Thereafter a ramble on the hills was proposed, and all sallied forth, some strolling in one direction, some in another, the spirits of all buoyant, apparently forgetting the misery in which they had so recently been. Some pulled the beautiful wild roses which were blooming in great profusion, making them into huge bouquets; others picked up the daisy, the pansy, and the forget-me-not; others pulled up great bunches of the foxglove; while others, still less sentimental, amused themselves by coursing on the hills, jumping over the whin bushes, and otherwise gambolling on the grassy sward.

"This ramble over, the company sat down on the hillside, whence they had a beautiful view of the Vale of Clyde from Bowling to Tintock. Glasgow, the scene of their crime and their misery, was spread out in the distance. Paisley stood peacefully at the foot of the hill, and the eye was refreshed in all directions by the variety of flower, field, and flood. Here they engaged in singing several hymns, in which all joined, and which could not but be accompanied with singular associations to all present. The party was again met by their kind hostess and the other ladies, conducted to an elegant repast which had been prepared for them, which was set out on the open space before the door, and, all having found a hearty appetite on the hill top, the soups, roast

beef, portly veal pies, puddings, tarts, strawberries and cream, had a most interesting share of attention.

"After dinner a walk to Tannahill's well was proposed, and was accordingly performed, and after return tea was handed round to the company in the open air in the neighbourhood of the house. The garden was visited, after which all retired to the house, where worship was engaged in; and the time arranged for return having arrived, all went down the hill to the omnibus which was in waiting and soon they were rolling along the road to Paisley. Arrived at the Railway Station—encountered the bustle of the return and the scramble for carriages—got to Glasgow—when all were seen to their homes, thoroughly tired and satisfied, and in a suitable and invigorating way assisted over the snares and temptations of a Glasgow Fair Saturday.

"*July* 28.—M. A., referred to in former note, restored to her friends in a neighbouring city, has since written to the Lady Superintendent expressing thankfulness and gratitude for the kindness shown to her."

In 1841 Mr. Somerville had married Miss Isabella Mirrlees Ewing, daughter of Mr. James Ewing of Halifax, Nova Scotia, afterwards of Glasgow. She resided in Helensburgh, and, still surviving, is best described by her family as realising the ideal of the "virtuous woman" pictured in the book of Proverbs. To her loving care fell in great measure the guiding of the house and the training of the family during the frequent absence of her husband on church and mission work.

Loyalty to his Church and the spiritual freedom which he and his fellows—ultimately some 700 in number—had bought at great price, led him to take a large part in organising it in almost every parish of Scotland and in telling its story in England and Ireland. In 1845 he began the first of those apostolic labours for other Churches and other lands, which later in life he so extensively carried out. In July of that year, at the request of the Colonial Committee, he went out to Canada to represent the Free Church of Scotland's cause there. Landing at Halifax he passed to St. John, and preached his way up the St. Lawrence to Quebec, Montreal, Kingston, Toronto, and London in Canada West.

He remained some months in Montreal ministering to

the vacant charge of Coté Street and 200 soldiers of H. M. 93d Highlanders, in which services Mr. Bonar of Larbert and Mr. Arnot of St. Peter's, Glasgow, had preceded him.

From these distant spots he sent to his flock and their children bright pastoral epistles which were read from the pulpit. To the wife of his youth he addressed the most tender of his narrative letters :—

"Montreal, 10*th October* 1845.

"My beloved,—Another post is drawing nigh, and I must resume my chronicle. I have a host of letters to get through, and I begin with yours. I am determined that my dear wife shall not suffer for want of a letter, whoever may. . . . *Saturday*, 11*th*.—I was obliged to stop last night to go to a prayer-meeting of soldiers, and a goodly attendance there was. It is surely a pleasant thing to see these men, like Cornelius the centurion, continuing in prayer. The subject that I addressed them on was that which I expounded at Claverton (Helensburgh) on the day when you consented to share my earthly fortunes with me, and take your portion of my joys and sorrows. I felt it affecting to speak of the hand which the soldiers had in torturing the last hours of Jesus (Mark xv). Yet He was the rejected of those Gentile soldiers that He might be the Saviour of such."

Vainly were attempts made to keep him permanently in the colony. Calls were addressed to him from London and Hamilton (Canada), but declined. It was a great delight to him, when sent out by the General Assembly of the Free Church in 1876 to convey its greetings to the newly united Presbyterian Churches of Canada, to meet with many who remembered his former visit and who were able to recall his sermons, their texts, divisions, and illustrations, after an interval of thirty-one years.

Along with Dr. Begg, who had also been in Canada, Mr. Somerville gave in the report of his mission to the General Assembly in Edinburgh in May 1846. The following day the foundation stone of the New College was laid, and the newspapers of the day which contain the

report of his speech on Canada were placed in the jar deposited in the stone.

On his return from Canada he was sent out on various evangelistic missions to Shetland, the Airdrie district, and elsewhere. When preaching to the colliers he had two services every day—one for the pitmen who, having gone to work very early, came up at midday, and the other for those who came up in the afternoon.

After eleven years of almost incessant daily use of the voice in public addresses the young minister's voice gave way, and he was sent off for rest and silence to the East during the winter and spring of 1848-49. His companions in travel were Mr. Charles Kidston, Helensburgh, and Mr. John Robertson, Gartloch. Their route lay through France down the Rhone where they were wrecked, by Malta to Egypt; from Cairo through the long desert to Sinai, where he had the misfortune to fall off his camel; by Petra, now so seldom visited, to Hebron, Jerusalem, and most of the Scriptural sites of Palestine. Whether it was that during the desert journey he always wore a tall silk hat, wide-awakes not being in vogue, or that his beard, allowed to grow till Hebron was reached, was grey though he was only thirty-five, he was styled throughout the route Hawajah Kebir. The very copious journals kept during the journey show what a careful student of Scripture topography he was, and what a close observer of all likely to elucidate the Word. The two abiding and fruitful impressions which he took back to Scotland were, the rich truth of the writings of Holy Scripture and the missionary needs of the Mohammedan lands under Turkish rule from Constantinople, which, also, he visited. To his people, in March 1845, he wrote from Beyrout: "The millions of those who were enslaved by the false prophet are, so far as I know, without a missionary anywhere."

Mr. Somerville seems to have resumed, in July 1844, for two years the writing of the brief diary which he began in the two memorable months before the disruption of the Church of Scotland. These extracts reflect his inner life and pastoral and ecclesiastical work at that time—

"21*st September* 1844.—Not a nice day with me; heart filled with vanity and sin; idle, though I wrote at my lecture, the first upon the history of Joseph, had some prayer for intercession, etc.

"22, Sabbath.—Margaret Simpson called to ask me to see her brother Gavin. Found him very ill. 'Is your mind easy or troubled in the prospect of death.' 'Oh, troubled.' 'What troubles you?' 'Oh, my sins.' He was in much despondency. His brother-in-law told me that he had no hope. His case was very solemn. He was to have appeared before the session. Lectured in the forenoon from Gen. xxxvii. 1-12. First lecture on history of Joseph—pretty good, enjoyed the prayer. Afternoon, preached from Luke ix. 23. Close and firm—rather better Sabbath than last I had in Anderston. Evening, drove out with Dr. Forbes to Cathcart, he going to Carmunnock. Met Mr. Smith (Established minister), who asked me to take tea with him. Preached in a loft, from Jer. l. 20. Very good congregation, about 300. Some seemed affected. Hugh Mitchell from Rutherglen told me that he wished to study for the ministry. Had long family service at home, read with continued interest the *Pilgrim's Progress*.

"23.—Elizabeth M'Dougal called, no happier, also Miss M. Morrison—spoke to her about her marriage, gave her counsel as to present duty, and prayed with her. I am sorry I am to lose so good a member. Ellen Heggie, a young communicant, said she had been awakened about August last, while badly; but she had been benefited by Mr. Cunninghame's ministry at Woodside—gave other good signs of being a changed person. She said the only day she had felt her happiness in Jesus depart for a time was the Sabbath on which I preached in Joel ii. (see 1st Sept.) She had looked forward to the day, and when I gave out the text she hoped for much, but she had got nothing; she found, however, the Lord in the evening. Two communicants at church, Margaret Patrick and Elizabeth Guthrie; told both that I did not think they had yet seen much of the evil of their own hearts. Visited Mr. and Mrs. Kirkaldy—saw both. Mrs. K. an interesting person, great trials. After dinner Mrs. ——— mother of Mrs. Turner, Brown Street, came to tell me about the conduct of Mrs. T.'s husband—bad behaviour. The house a picture of misery. Visited Gavin Simpson again; still more distressed in body. Saw three communicants alone; pleased with two of them. Called for my mother.

"24.—Visited poor Gavin Simpson; he says he is at peace. Visited seven families. Mrs. Gillies seemingly an experienced Christian. Mrs. Crow lately come to sit; her husband keeps by the Establishment. She seems coming under impression. Dined with Mr. Knox. Psalm and prayer. Saw Margaret Gillies for a third time before the class, and seven communicants; she told me sad accounts of Christina M'Lean, who at one time promised so well, but I have hope of her.

Had my classes.—Tenth Commandment—Sabbath School teachers' lessons. Miss ———, Cathcart school of industry, waiting for me—an old member. Told me she had had her first impression in Anderston church. Came to ask me to visit a dying little boy, said that several had felt my sermon at Cathcart. Visited poor Gavin Simpson again. He said he could now die happy. I hope all is well, he will not survive above a night or so. Bella writes me to-day that her soul is now realising divine things more than for a long time.

"25.—Engaged with communicants from half-past ten till quarter past four, and from six till eight. Did not get my own soul into right order, yet was a good deal helped in their examination. R. Buchanan, I hope, seeking Jesus. Mrs. Davidson, too, pleased me. Mr. George Brown I tried to search and deal faithfully with; he is proposing to go forward for the ministry. Annie Smith, my mother's servant, hopeful; also John M'Millan. Monthly meeting of Sabbath School teachers at night. Library now to be set agoing. Visited Gavin Simpson; still alive; very weak, yet quite sensible. *Pilgrim's Progress* at worship.

"27.—Heard of poor Mrs. Forrester's death at Alloa. Went over to the vestry for private dealing with God; much refreshed by reading some of Dr. Duncan's sermons in manuscript; am reading the Scripture just now with cold profit; it seems for the present sealed. Visited Gavin Simpson; found him weaker, but still saying he's not afraid to die, though his sins trouble him sometimes.

"28. Called at mother's to-night, a little time for prayer. Rather busy; got my two sermons quite finished before twelve o'clock. I wish I could do this every week. Poor Gavin Simpson died to-day.

"29, Sabbath.—Pretty well in the morning in spiritual things. Lectured morning (Gen. xxxviii. 12-24). Much helped; deeply interesting narrative. Afternoon, preached from Lev. xvi. 14, 15. Clear; much helped. In the evening puzzled what sermon to preach at Mr. M'Dougall's Gaelic church; fixed on John iv. 14, and was much assisted in some parts. Reached the 'river of death' in the *Pilgrim* at worship. I do not feel to-day much sanctified in spirit, yet have been much helped.

"30. Colin breakfasted with us. Went down to the vestry for quiet; did not make very much of it—tired. The Word of God still dark to me. I feel my heart hard, and need to be seeing that I be not of those who prophesy in Christ's name, but may afterwards hear Him say, 'I never knew you.' Dealt with communicants from a quarter past two till half-past four. Long conversation with Jean Laing, a person I mentioned about two and a half months ago as speaking to me about herself after a monthly meeting of association—seemingly full of joy and simple faith in Jesus. Dealt with communicants again from a quarter past seven till nine. Had dealings with Robert Gibson

—well meaning, but not aware of the depravity of the heart. Finished at family worship the *Pilgrim's Progress* with notes. Have enjoyed the exercise exceedingly. Anne, my servant, too, seems to have profited by it.

"1*st October, Tuesday.*—Was occupied examining students before their entrance into the Hall. Dr. Forbes and Jonathan Anderson—both good examinators. Young George Brown,[1] one of my young communicants, first, very good; also Robert Rainy,[2] admirable in literature and philosophy, but not so well acquainted with Scripture as I could have wished; however, very promising."

In 1850 and 1851, the diary took the form of daily written prayers, in which we find the secret of his power and fruitfulness as a messenger and preacher of Jesus Christ to the Churches.

"*Friday, May* 16*th*, 1851.—Oh Lord, my God, I desire to draw near unto Thee this day. Oh do Thou satisfy me with Thy favour and Thy salvation. Oh Lord, my God, I would draw my hope and encouragement from Thee. As usual I feel dry and parched in spirit, yet I can see great cause for this in myself. Lord, visit my barren and desert soul with Thy sweet and enlivening grace. Oh Lord, I was thinking yesterday how rich in grace I might be in connection with the many prayers which I am called to offer, with and for my people, while in the course of pastoral visitation. I do not sufficiently expect good from Thee in my own behalf at these times; but do Thou graciously stir me up to seek after Thee, to wait for a blessing upon my own soul. Oh that I were a holier and better man, more spiritual in my aims and desires. Sometimes, oh Lord, bless me; be with me this day in all my studies and preparations for the holy day. Oh fill me with Thy holy Spirit—let my mouth be as a well of life, let my lips feed many, let my soul be stirred up within me to seek after and yearn over the souls of others. Lord bless the preaching of the gospel among my people; bless family visitation; bless all my interviews with my people, and may I deal closely and firmly with them, oh God. Oh my God, qualify me for my work, and do Thou accompany my ministry with the divine blessing. Oh Lord, let Thy Holy Spirit be amongst us, to change our hearts, to lead us to Jesus, to stir up attention and concern. Oh, upon the young do Thou pour out of Thy Spirit; rescue them from the power and tyranny of the devil, and in early life may they be gathered in, so that much dishonour to God may be pre-

[1] Now Rev. George Brown, of Pau.
[2] Now Rev. Dr. Rainy, Principal of New College, Edinburgh.

vented, and many evil habits be prevented from being formed. Oh that the Lord Jesus would come upon us. Gladly would we remain dealing with souls during all the days of the summer, instead of going to Arran, were there not some call from the Lord to show that it was His pleasure that we should not abide in town. Oh may the Lord be with me, rouse up the people to call upon God, and may the prayer meetings be places of good report. May there be much anxiety about the Word. Thou didst help us aforetime. As Jesus wrought his second Galilean miracle in the same town, do Thou not count us unworthy of a second visit of mercy. Lord, bless my wife, children, servants, and all my kindred, for the Lord Jesus Christ's sake. Amen.

"*Saturday, May 17th*, 1851.—Oh Lord, my God, I desire this day to call upon Thee. I would plead for Thy sweet presence to be with me. I am about to be engaged in most important work—that of preparation for the Sabbath day. Oh may Thy grace be given unto me. I beseech of Thee to direct me in my thoughts, in my treatment of the subject, and that there may be a combination of distinctness, fulness of truth—and that of the most important character,—also what will prove interesting, and due brevity of expression. Oh my God, I plead with Thee to stand by me, and to assist me mightily in the work I have on hand. Let no indolence possess me, let not reluctance to perform duty overcome me. Oh give me, Divine Saviour, some of those glorious gifts which Thou art ascended up on high to communicate. Oh Lord, what have I but what Thou givest me? nothing. Think of my poor people, think how much they need. How little, oh Lord, seems to be doing, yet the people are many. The time for conversion and opportunity for turning to God are very short, and the issues are of awful importance. Oh Lord, pour out of Thy Spirit upon us. I plead not any thing in me why Thou shouldest pour out of Thy Spirit upon us. I remember the words of Peter—'Ye men of Israel, why stand ye gazing upon us, as if by our power or our holiness we had made this man whole—Jesus, His name through faith in His name, hath given this perfect soundness in presence of you all.' Oh Lord, I plead that Name—it is worthy, it is all powerful to procure blessings. And oh, then, I entreat of Thee, send the quickening blessing over me. I have been pastor for many years, Lord. The hearers are familiar with both the truth as spoken by me, the manner of stating it, and my very voice. I sometimes wonder whether it would not be better for me were I in some other part of the vineyard. But I dare not move without warrant. Yea, I am satisfied to abide, and even think that I can see that in many respects I am placed in more favourable circumstances for my ministry than I could be in most other places. But, oh Lord, I feel the need of some copious supplies of the Holy Spirit, more help in my ministry. If Paul pled so earnestly, yea 'night and

day exceedingly,' that he might see the Thessalonians free, shall I not plead incessantly for the outpourings of Thy Holy Spirit upon my flock? Come, oh Lord, come, come quickly. Oh fill my soul with Thy love and grant me Thy help and blessing nightly. Oh God, I pray that I may be personally quickened. I need the help of Thy Holy Spirit for mine own soul. Pardon all my sins and bless me, oh my God. Be gracious to my family, my children, and my household, and hear, oh God, hear me for Jesus' sake. Amen.

"*Sabbath, May 18th*, 1851.—Oh Lord, on this day of the month, eight years ago, the disruption of the Church of Scotland took place. What a wonderful eight years these have been, wonderful in the experience of the Church at large and wonderful in my own individual experience. Yet I know not whether at any part of the time so many souls have been gathered in under my ministry as were brought into the fold during some of the years that preceded. That blessing, enjoyed in 1839, was preparatory however to the struggle that followed. Oh Lord, I desire to plead with Thee for a blessing upon my own soul and that of my people to-day. Oh be pleased to assist me, oh may I be in the Spirit on the Lord's day; and may I be specially helped in all the parts of the service. I am at times ready to sink under the burden of this work; and this day, when I think of being called upon to address so many people, and to occupy a whole Sabbath of these times with my ministrations, I may well stand astonished and tremble! Oh what a relief it is to throw the burden upon the Lord. Come Thou blessed God, come to my help, come for the blessing of my poor and needy people, and for supplies for myself. Lord sanctify and uphold me through the greatness of Thy tender mercies. Oh let the lame man at the gate of the temple be this day made to walk, by the name, and through faith in the name of Jesus of Nazareth. Oh Lord supply me with needed grace and help during both forenoon and afternoon, and in preaching and prayers, and chapters to be read. Oh my God, be with me, and with my flock. I am not satisfied with my sermon—I will need to have it altered or remodelled in some degree. Oh give me greater point and urgency and closeness of application, and oh may Thy Holy Spirit come down with peculiar and amazing force and power this day, for the gathering in of souls, and the salvation of those who are far off. Lord pardon my own sins, bless my own soul, bless my family and all my household upon this Sabbath, and do Thou do for me beyond all I can ask or think, for Christ's sake. Amen.

No two saintly men in the history of the Reformed Church present stronger contrasts than Lancelot Andrewes and Alexander N. Somerville, but, such is the breadth of the Christian experience and life, no two more closely resembled

each other in the habit of prayer as bearing on public duty. Like The Twelve in the days of the proto-martyr, these modern apostles might have said—"We will give ourselves continually to prayer and to the ministry of the Word." Of each it was true—*vita ejus vita orationis.* The *Devotions of Andrewes*, written in Greek and in Latin for himself alone (*Preces Privatae*), and incorporating some of the most adoring liturgies of the post-apostolic Church, were those of the greatest scholar, ecclesiastic, and saint of the days of Elizabeth and James. As translated[1] by John Henry Newman and another they form the absolutely noblest models out of Holy Scripture—of which, however, they are full—for the Christian student, preacher, and worker. Ignoring the past history of Catholic Christendom almost as much as the Bishop of Winchester and the Church of the Stewarts sought to be fettered by it, Somerville, in his public and private prayers, linked to heaven the busy working life of a preacher and pastor, an evangelist and philanthropist, in the unresting, self-conscious nineteenth century.

Throughout life nothing was allowed to interfere with a considerable season for prayer every morning. In 1844—after meeting people in the vestry—he used to shut himself into the church alone and go over the pews, and reading the names of the sitters in them commit them to God in prayer. He organised a minister's prayer meeting which for many years met weekly in his vestry. In 1844-5 he used to have a meeting in his hall from 7 to 8 in the morning for all who would come, afterwards changed to 10 a.m. on Fridays. Besides the regular congregational prayer meeting he for many years carried on one, in the afternoon, for ladies who were unable to come out in the evening. And when the church in Cadogan Street was found a long distance from those who wished to come, he

[1] *The Devotions of Bishop Andrewes*, translated from the Greek, and arranged anew by J. H. N. *The Private Devotions of Dr. Lancelot Andrewes*, translated from the Latin, Part II. A new edition, Oxford, 1856. See also the very different sketches of Andrewes by Dean Church and the late Bishop Woodford.

took a hall for the purpose in the West End at Albany Place, where many met.

Nothing was too small, obscure, or distant for him to bring within the Kingdom of his Master, for whom he claimed the dominion of every land, every people, and every human being, and to whom with child-like simplicity he prayed in the Spirit, according to His own invitation—'Hitherto ye have asked nothing in My name; ask and ye shall receive, that your joy may be full.' We find the other or outward side of this communion with God and self-examining watchfulness in almost all the published religious biography referring to the middle of this century. The memoirs of Lady Colquhoun of Luss, the Duchess of Gordon, the saintly soul whose experience Dr. H. Bonar recorded as that of "A Stranger Here," and the "Reminiscences of a thirty years' companionship with a Daughter of the King," are full of glowing references to his preaching and holy communion addresses.

His correspondence with Andrew Bonar and John Milne of Perth and Calcutta was frequent and regular at this time.

"Glasgow, 30*th August* 1850.

"My dearest Andrew,—I thought that I should have got a nice still hour to address my first 'monthly' to you this forenoon. But Isaac ben Abraham, whose passport bore that he was a 'rabbi and a merchant,' in full oriental beard and costume, attended by his dragoman, occupied my precious time, greatly to my inconvenience. He had heard that I was a 'Christian priest who had visited Jerusalem,' and supposed that I was likely to help one who had likewise been at the Holy city. His desire was to get money to pay his way to London. He said he was searching for a lost son who had strayed from him in 1841. According to Eastern fashion I ordered in coffee, without milk—not indeed in delicate fingans, but in Scotch breakfast cups. He drank the beverage with satisfaction, but could not touch the bread, as he would require 'to wash his hands before doing so.' You see that in exchange for my hospitality I got a Scripture illustration. I hope you

are now safely again at Collace, and that you have found our sister at the manse in good health. I also trust that no mildew or palmer worm has tainted any of the green leaves in the vineyard.

"You have no doubt shipped many sculptures from Nineveh, and brought them over in substantial 'illustration' cases for the benefit of your less adventurous friends.

"I heard of you from Mr. Stevenson of Shields—he said P. Miller had kept fast hold of you at Newcastle. We had a mournfulness of heart the day you left us, and the more so that the day proved such a magnificent one. We are not even yet satisfied that you might not have taken a ramble with us in the sunshine, amid the sweetness of our western hills. I cannot refrain from saying, however, that the kindness indicated by your long journey to Arran has endeared you much to us all. I have been very busy with congregational work since I saw you, and have been visiting my people pretty closely. The work is hard, but very remunerative. I creep indeed along somewhat tardily, still the progress is perceptible. My chief difficulty lies in combining usefulness to and acquaintanceship with the people with due brevity. I have for some months past felt more pleasure in praying for the individual families. There is something interesting and edifying too in the idea of entering each house to commend the particular family to God.

"I have begun Luke's Gospel. My second lecture will be delivered, D.V., on Sabbath. What commentary, exegetical and illustrative, do you consider to be the best on this book? Does Gresswell in his *Harmony* throw much light upon individual passages of the Gospels?

"My Sabbath afternoon's texts for the last two Sabbaths have been Ps. xl. 9, 10, 'Christ's testimony for the Father,' and Heb. iii. 7, on the necessity of immediate conversion, v. 13. 'While it is called to-day'—does not this imply a great part of the day is past: While *it is yet daylight, etc.*?

"I suppose you have read Dr. Chalmers's second volume (*Memoir*). I have got through it since I saw you; how

stimulating it is. Many lessons one may gather from the perusal. Diligence unwearied, economy of time, concentration of mind, humility and spirituality, all adorn the portrait. The volume makes me feel the importance of the pulpit and the duty of careful preparation for its services.

"I have begun to read Genesis slowly along with the Psalms, and am struck with the peculiar references to time in the first chapter of the former. God does his work within certain limits, and he carefully marks these. He sets the heavenly bodies in the sky, being specially for this, among other reasons, to bid us mark our time. Have you ever noticed the connection between the liii. and liv. chaps. of Isaiah? I am, ever yours, with affection, ALEX. N. SOMERVILLE."

Having lost wife and children, the Rev. John Milne of St. Leonard's Free Church, Perth, consented in 1852 to accept a call from the Scotsmen and others in Calcutta who there formed the congregation of Wellesley Square. They were a remarkable body of men—missionaries like Duff, judges of the East India Company's appellate court like Hawkins, barrister judges like Macleod Wylie, lawyers like A. B. Mackintosh, and merchants like the Mackinnons, Hugh Fraser, and Dr. D. Begg, who had left the Established Church of Scotland for conscience sake. Mr. Milne's principal adviser in the removal to Calcutta was his friend Somerville, who, in opposition to the solicitation of his brother presbyters in Perth, pressed on him the command —"Go ye into all the world." John Milne's ministry to the Scots and also the Eurasians, not only of the great metropolis of Southern Asia but of "the dispersion" in Bengal and Northern India, lasted little more than four years. But it was blessed to many in all ranks of life and of all Churches, such was the self-sacrificing simplicity and terrible earnestness of the man. Somerville watched his friend's course in the East with prayerful sympathy, and thus became familiar with the spiritual needs and opportunities of his many countrymen in India, and of the millions of the native peoples among whom they lived for good or evil. In 1865, when his eldest son Alexander went forth to a

Calcutta career, he became still more closely interested in our Eastern Empire. Then it was that John Milne wrote to him in Glasgow—"I am glad that your son goes into so good a house as the Messrs. Mackinnon's. I love them all, and the Lord guides and prospers them. . . . I trust the Lord will give him the 121st Psalm. India is a good country for a man who is healthy, diligent, and fears God." Thus, thrusting forth his friend to the work of a pastor and evangelist, and corresponding with his eldest boy in the great city of Calcutta, Somerville was himself prepared to hear and obey the summons to India. But Spain was to claim him first.

CHAPTER V

1861-1876

FOUNDING A REFORMED CHURCH IN SPAIN

Dream of a Reformed Church of Spain—"Religious unity" enforced by the Inquisition kills the Reformation—Early Spanish reformers—Revival of the reformed spirit in 1851-55—Ruet and Matamoros—The work begun at Malaga—Arrest and imprisonment—Confessing Christ—Dr. Somerville's first action—Outburst of the Revolution of 1868—Carrasco's account of the evangelising—Rev. John S. Black—Dr. Somerville's "Lecture on Spain"—His own narrative of his first visit to Madrid—Holy enthusiasm and abundant service—Printing and circulating the Holy Scriptures—Church organised on the Presbyterian system—Confederate Gospel Association for Spain—Clerical reaction under the constitution of 1876—Persecution again possible—Deputation to Lord Derby and action of Sir A. Layard—The Reformation once more arrested—Somerville's faith and hope and genial buoyancy—Spain's future.

"ALL nations are very much alike to me. We take up Spain, or any other country, because in Providence it happens to be laid to our hands. I should like to feel interest in every region of the earth—in Italy, Germany, Africa, the Fiji Islands, equally with Spain." Dr. Somerville used these words when telling the General Assembly of his Church, in May 1873, the story of the efforts made during the previous ten years to found the latest Reformed Church of Spain. To no country in Europe, Asia, or Africa did he give so much of his energy, his time, and his great-hearted affection, and for so long a time, as to Spain. Six times he visited and personally inspected the reformed churches and communities scattered over the central and

southern cities. To him, for more than fifteen years, the prospect of a reformation of religion carried out by its own children with the counsel, the prayers, and the assistance of Scottish and English Christians in Glasgow and Edinburgh, Liverpool and Leeds, was an inspiration of the purest kind. He, more than any other man in evangelical Christendom, gave himself to the project, whether in the midst of his pulpit and pastoral services at home, or during his annual holiday. The motto of the Christian apostle and the Roman poet—"This one thing I do," "Hoc age"—was ever his own, and in all the splendid and practical enthusiasms of his career he acted upon it most persistently in Spain, and the more remarkably that, in the end, he used to say, "Spain should be spelled without its first letter." He was fifty years of age when he first threw himself into the regeneration of the Peninsula, and to that work he gave the ripest period of his long life.

The dream of a Spain reformed by the same apostolic Christianity which has made the English-speaking and German peoples what they are, was worthy of the loftiest enthusiasm and self-sacrifice. *That* only is wanting to put the third of the great Latin peoples in their rightful place in the march of humanity. That they alone of all the races of Europe should have been denied by their rulers, to the present hour, the light and the liberty which Italy and France early wrested from a Church that has driven the men at least into the extreme of materialistic unbelief, seems only a reason why the missionary spirit of evangelicalism should go forth to Spain with unceasing fervour. The religious unity which Ferdinand and Isabella learned, from the long conflicts with the Moors and hatred towards the Jews, to make the root of their political system, found expression in the Inquisition under Torquemada in 1478, and poisoned all the foreign missionary efforts of Columbus and his successors among the unhappy races of the New World. Forty years after that Froben of Basel reprinted the Latin tracts of Luther for the learned, and a translation of his commentary on the Epistle to the Galatians for the common people, and sent the books into Spain. Spanish

merchants then printed at their own city of Antwerp, under Charles V, further translations of Luther's treatise on Christian liberty, and his answer to Erasmus on free-will. Charles V himself, and his court and clergy, who were present at the Imperial Diet of Augsburg in 1530, were so influenced by the Protestant Confession that they were willing to submit the points of difference to the arbitration of neutral pious persons.

Valdes, the Emperor's secretary and the friend of Melancthon, translated the Augsburg Confession into Spanish for this purpose, objecting to it only that its language was rather too severe for its opponents.[1] This first of the reformers in Spain was, with the Emperor's chaplain, Virves, a learned Benedictine, condemned by the watchful Inquisition. The divines who accompanied Philip II learned in England to understand the Reformation, a second time giving point to the sarcasm of Erasmus, that "the Spaniards favoured Luther in order that they might be thought Christians." Juan de Airla, known as the Apostle of Andalusia, narrowly escaped burning because his Christianity, in belief and life, was avowedly that of the New Testament only. Constantine Ponce de la Fuente, another learned chaplain of Charles V, was done to death by two years' confinement in the putrid dungeons of the Inquisition. Down to the nineteenth century, in 1805, when Solano, vicar of Esco, perished, there were thousands of Spanish martyrs and confessors in every corner of Spain. Blanco White saw the pile on which the last victim, a woman, "was sacrificed to human infallibility" by being burnt alive at Seville. When in Madrid Dr. Somerville himself visited the spot where the *Autos da fe* used to take place, and picked up the bones of the devoted victims from the ground, which was being cut up for a road. The enemies of the Reformation justify the Inquisition by boasting that, but for its timely action, "the Protestant religion would have run through Spain like wildfire, people of all ranks and of both sexes having been wonderfully disposed to receive it."

[1] Dr. M'Crie's *History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century*, 1829.

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Undoubtedly the Inquisition succeeded in suppressing the Reformation in Spain. But the good seed, watered by the blood of the martyrs, has died only to germinate and give new life in the Spirit's time, when Christendom becomes faithful to its Lord and His kingdom. And it is still true that even in Spain there are people of all ranks and both sexes who hide it in their hearts, so that it springs up whenever intolerant laws are abolished, as in the revolution. Knowing this, Dr. Somerville never lost faith in the future of the Spanish peoples. A new period came and drew him into its providences. The same agency of Bible tracts and statements of Christian doctrine, which at the first Froben had directed from Basel and Spanish merchants had worked from Antwerp, proved to be the means of reviving this invisible Reformed Church of Spain.

In 1805 the thirty thousand Spanish, French, and Dutch prisoners in England received copies of the New Testament, or Gospels, in their own tongue. Such was the anxiety of the Spaniards for the books, that we find this picture in the report of the period — nearly a thousand sitting round their prison walls reading the word of God with apparent eagerness. Three years later seven hundred and seventy-five of these, allowed to join the patriotic standard against Buonaparte, took copies with them into Spain. Such was the result that the British and Foreign Bible Society in 1835 encouraged Lieutenant Grayden, R.N., to evangelise in the Peninsula, and sent the well-known George Borrow[1] thither as their agent. After 14,000 copies of the Scriptures had been circulated in Spain in five years a rigorous interdict arrested the open work.

In 1851 William Forster, of the Society of Friends, and father of the righteous statesman who gave himself to his country, saw during a visit to Madrid that which led him to write thus even in those dark days:[2] "What is there that I would not endure if I might, within even such

[1] *The Bible in Spain*, or the Journeys and Imprisonments of an Englishman in an attempt to circulate the Scriptures in the Peninsula (John Murray).

[2] *Memoirs*, vol. ii. p. 394.

Lincoln Christian College

narrow limits, be permitted to speak of the grace of our Lord Jesus Christ. . . . But it will not be always thus. I have no doubt an effectual door will be opened, and that there will be in days to come—it is not for us to say how soon—those that will flock like doves to the windows." In 1852, when a Leith vessel was about to sail for Cadiz, one of the sailors was entrusted with a small parcel of gospel tracts in Spanish. Illness caused him to be left behind, but the captain let it be known that he had "good books" on board to be given to all who would take them. The whole thus found their way into the hands of the people without the knowledge of the intolerant authorities. So, too, the gospel was first introduced into Japan, which is fast becoming Christianised. The Edinburgh Society was formed in 1855; Spanish Bibles and tracts were sent out by every vessel that would take them, and were passed into the country through Gibraltar and Portugal. Every Spanish and Portuguese vessel that touched at a British port was supplied with copies. The Spanish post-office itself was made use of, packages of letters with gospel tracts duly stamped were posted to proper quarters by English captains on their outward arrival.[1] A Spaniard was found to give voice to all this, in Don Francisco Ruet of Barcelona, who, when practising as an advocate at Turin, was converted under the preaching of De Sanctis, and returned to tell the good news to his own town. He was imprisoned for nine months, banished, and settled as an ordained Presbyterian minister in Gibraltar. Thence he sent many of his countrymen into Spain to evangelise their own cities. His preaching, that of a convert from Romanism in Seville, and Dr. Rule's Spanish translation of the tract "Andrew Dunn," changed the student of the military college of Toledo, Manuel Matamoros, into a reformer and a confessor, worthy of the men of the sixteenth century, Valdes and Constantine Ponce.

Señor Ruet sent Matamoros in 1860, a young man under thirty, to preach the gospel in his native town of

[1] *Glimpses of Evangelical Europe*, with note by Professor Blaikie, D.D., Edinburgh (no date).

Malaga. He was still an officer of the army, and a partial revolution some years before having identified the republican party with every blow at the Church, the task he had undertaken was one of unusual danger. He began, with wise prudence, to read the Bible with the few whom he could trust, and invited them to join the true Church of Christ by each writing a letter to Señor Ruet in Gibraltar, confessing their faith and protesting against error. His replies and the personal influence of Matamoros led to the formation of a Malaga committee by the new converts, each of whom became a centre of further effort, and of an organised system for the circulation of parts of Holy Scripture and tracts. He himself went on to Seville, Granada, Barcelona, Jaen, and other large towns of the province of Andalusia.[1] The work could not be hid. On the 9th August 1860, by order of the civil governor of Granada, he was arrested in Barcelona, and papers were found in his possession which resulted in the imprisonment of Alhama, Trigo, and Carrasco also.

Matamoros, in his first examination, was asked: "Do you profess the Catholic Apostolic Roman faith? and if not, what religion do you profess?" "My religion is that of Jesus Christ; my rule of faith is the Word of God or Holy Bible, which, without a word altered, curtailed, or added, is the basis of my belief; and in this I am confirmed by the last few sentences of the Apocalypse and the many distinct charges of the Apostles in their Epistles. The Roman Catholic and Apostolic Church not being based upon these principles, I do not believe in her principles, still less do I obey her in practice." The tribunal appeared astonished at these words, and the judge said, "Do you know what you are saying?" "Yes sir, I cannot deny it: I have put my hand to the plough and I dare not look back." The judge was silent and the tribunal rose.

After rigorous confinement in Barcelona, Matamoros was ordered to proceed on foot seven hundred miles to Granada, bound with the vilest criminals, to be tried there. The

[1] *Manuel Matamoros*, by William Greene. Third Edition. London and Glasgow, 1889.

news spread over Europe, and produced a profound sensation in all evangelical circles, but especially in Great Britain. Funds were raised to enable the reformer to take the sea route to Malaga; and while on that voyage he met with Sir Robert Peel, Lady Emily Peel, and her sister Lady Jane Hay. Having verified the facts, and being roused to indignation at the cruel intolerance, Sir Robert returned to England to denounce the action of the Spanish Government in the House of Commons. Meanwhile, after two appeals, during which Matamoros, Alhama, and Trigo were subjected to the most brutal treatment in the prison of the Audiencia, Granada, being deprived even of their Bibles, and thirty-one other Protestant Spaniards were cast into prison, while many found an asylum in Gibraltar, the two first were condemned to penal servitude for nine years, and Trigo for seven. The charge of instigating political movements was disproved by the solemn recantation of the wretch whom the military fiscal and his agents had bribed to bear false witness. For violating the "religious unity" of Spain alone were these reformers and others sentenced to the galleys, under the personal influence of a sovereign so abandoned as Isabella II, who declared that she would forgive any crime, but not "heresy" or apostasy from the Church of Rome.

The case of the Madiai was not then forgotten, which did more to shake the power of the Grand Duke of Tuscany and sweep his government off the face of Italy than any other event. So, too, Mr. Gladstone's action in the matter of the prisoners of Naples was followed by the disappearance of the Bourbon government of the two Sicilies. The Evangelical Alliance, led by Sir Culling E. Eardley in what proved to be almost the latest act of his philanthropic life, united all parties in Great Britain—religious and political, as well as the press—in expostulation with the Spanish authorities. Not long before, the Alliance had protested against the expulsion of certain Roman Catholics from Sweden, and had obtained not only the remission of their sentence, but a repeal of the intolerant law under which they had suffered. Uniting

with the representatives of other European countries, the Alliance sent a deputation to Madrid in May 1863, more than two years after the first arrest of Matamoros, which failed to move Queen Isabella to do more than commute the sentence into banishment for life from Spain. Lord John Russell and Lord Palmerston, alike by their speeches in the House and their official influence, and the Emperor of the French and his minister M. Thouvenel by despatches, supported the deputation; but this was all that the mad bigotry of the Queen and Marshal O'Donnell would concede. Matamoros and his fellows went forth to carry on the work of reformation from the French towns nearest to the northern frontier, and from Gibraltar. In a few years the cup of Queen Isabella's iniquity was full, and the revolution drove her to flight.

The minister of Free Anderston church, Glasgow, was a careful observer and frequent counsellor in these events. He made them the subject of prayer in his congregation, and of appeals to his Bible-Classes of young men and women, and to his Sabbath School children. When Matamoros settled at Orthez and Bayonne, in the Basses Pyrenees, in 1863, Dr. Somerville's children, James and Marianne, who were spending the winter there, almost daily met with the reformer, and learned to love the man for his saintliness of life, his utter devotion to the Master, and the personal fascination of his character. He was a tall, handsome, wasted young man, dying even then from the illness which he had contracted in his prison cell, where, being over six feet, he could not stretch himself in any direction, lying or standing, and where he burst a blood-vessel. In 1864 Dr. Somerville himself went to see him in Switzerland, Matamoros having removed to Lausanne and established an institute for the training of young Spaniards to preach the gospel to their countrymen so soon as the door should be opened. There, in 1866, tended with motherly care by an American lady, Mrs. MacEwan, he died and was buried in the large cemetery, as truly a martyr for Christ as his predecessors of the sixteenth century whom the Inquisition had sacrificed.

In a letter to his daughter, Mrs. George Knight, Dr. Somerville wrote thus of the reformer:—

3d August 1866.

August 3d, 1866—"We have had a severe blow this morning. Our beloved Matamoros *is no more*.' A nobler, purer, gentler, and more lovely soul we had not with us on earth. He has entered the house of many mansions, as one who has suffered exile and death for the name, the word, and the kingdoms of Jesus Christ. What a blow to his mother, so far from him, and to thousands of loving Andalusian hearts. M. Bridel of Lausanne kindly sent a copy of a Spanish letter dear Matamoros had written to Madame B. on the 24th. In this he says:—'My good Saviour causes me to hope He has become in these moments more and more my friend, my love, the centre of all my desires.' We must not let our interest in the evangelisation of Spain die, nor even languish, though Spain's noblest son is gone. I am so glad James and you made his acquaintance. For myself, I shall ever be glad that I have had a feeble share in vindicating his name from those cruel aspersions which have followed him to the last. I feel happy that he received a long letter from me, translated into Spanish and French, on the 23rd or 24th."

Somerville's energy and devotion to the cause were such that he set himself to the study of the language, working at it before breakfast for many months during winter, with a Spanish master. At one time he gave his tutor lessons in Greek in return for the Spanish. He had many Spaniards to stay with him, such as Rafael Blanco, half-brother of Matamoros, and now minister in Seville; Trenda, now minister at Santander; Trigo and Carrasco. His house was for months at a time their headquarters. He showed great interest in an institution started by Matamoros, under the Misses Coles, at Pau, for young Spanish girls. When in Spain he performed the marriage ceremony of Carrasco, a somewhat perilous act, months before civil marriage or marriage by any but a priest was permitted by Spanish

law. He visited the prison at Granada, and the cell where Matamoros had been confined, when, seeing a sword on the wall, he read aloud to the astonished jailer, who had never heard of it before, the story of Acts xvi. He delighted to co-operate with true men of all Churches, notably with the scholar M. F. H. Gladstone, who, when engaged on the Simancas records, became the tutor in Hebrew and Theology of the students at Madrid.

This forms the first and most picturesque phase of Dr. Somerville's long and intimate relations with Spain. The Spanish Protestants were then, in the most real and literal sense, risking their liberties and their lives at every turn. No one in Great Britain, not being a Roman Catholic, could hesitate about giving them his entire sympathy in their struggle for liberty and light, while there was, on the other hand, no temptation to attempt any undue or unnatural control over their freedom of thought and action. Most of the complications and disappointments of the subsequent period, which led to the "pain" sometimes humorously complained of by Dr. Somerville, whose large-heartedness caused him to rise superior to them all, were exactly such as might have been predicted had all the conditions been known. On the one hand were well-meaning but not well-informed Scotsmen, Englishmen, and Americans giving money, with an absence of organisation and business-like common-sense which caused him a vexation that appears all through his correspondence; on the other were Spaniards, not always of the pure Matamoros type, with a very different moral, intellectual, and social horizon, receiving the money.

While Dr. Somerville was still under the spell of the Spanish reformer's lofty patriotism and martyr-like death, and from Lausanne, the Basses Pyrenees towns, and Gibraltar, was helping to pour Bibles and Bible literature into Spain against the coming day, the Revolution broke upon the land. The dissoluteness of the Queen, condoned by the Church to which she gave her influence, outraged all other classes whose leaders the persecution of the court party had driven into exile. Serrano and Prim, returning

in September 1868, offered the country universal suffrage and toleration, but Serrano's regency was too short-lived. The offer of the crown, under a new constitution, to the Hohenzollern Leopold led to the Franco-German War. Victor Emmanuel's second son, Amadeo, tried to rule for three years, when his resignation resulted in a provisional republic under Serrano. Again the Reformation had a chance, but the Carlist rebellion led the monarchy-loving Spaniards to call back the Bourbons in the person of Isabella's young son, Alfonso XII, who had been trained in England. He, too, has left the kingdom to an infant, the only reigning Bourbon who may be permitted to prove whether the curse of his house is still on it—that it never learns and never forgets. Under the constitution of 1876 the evil "religious unity" of Ferdinand and Isabella is still maintained in this form—"the nation binds itself to maintain the worship and ministry of the Roman Catholic religion." Protestants may worship God "entirely in private"; all public announcements of the fact are forbidden. It is still true that half the men and more than half the women of Spain can neither read nor write. Spanish Protestants have only sixty places of worship. Out of a population of seventeen millions not one hundred thousand are returned as non-Romanists. Spain still awaits its Luther and its Knox, in spite of Matamoros and Carrasco, and their Reformation.

In the sunshine of the revolution of 1868, however, it seemed as if the country which had achieved political liberty for itself would turn to that which alone is the true basis and security of liberty, the individualism that finds itself in Christ Jesus. Antonio Carrasco, a reformer of this period, as true and lovable as Matamoros, thus pictured the prospect and the work during a visit to New York, in returning from which he was drowned :—

When the Revolution took place many evangelists hastened to Spain from various countries. The harvest was great. There was a well-nigh universal curiosity as to Protestant worship among the people, and the services instituted by the evangelists were at first thronged. Thousands of Bibles were sold, and the demand for tracts was greater than

the supply. But there were not funds enough to open a chapel in every city, as should have been done, and some lack of unity appeared among the workers. Many of them strove to push themselves forward in the first rank, and would not sink their particular opinions and preach Christ only. As a consequence of the lack of the hearty effort of all together, many churches which gave good promise were closed. The foreign Churches and Societies taking part in the evangelisation of Spain have been in error in almost universally sending representatives from their own country instead of employing Spaniards. The latter can enter more fully into the needs of their countrymen, would inspire them with more confidence, and, in most cases, could work to more advantage. Foreign evangelists are prone to form an imperfect understanding of the state of feeling and excessive hopefulness, to exaggerate the results of their labours, and too often they are over anxious to get a prominent place in the work.

The evangelical labours in Spain are carried on in three forms: (1) the printing and distribution of Bibles; (2) that of religious tracts; (3) the preaching of the Word.

In the period immediately after the Revolution every place of Protestant worship was crowded with inquisitive visitors. Out of these were formed the churches. The first congregations constituted under a defined ecclesiastical form, the Presbyterian, were those of Andalusia. The church of La Madera Baja of Madrid was constituted in September 1870, followed by that of La Plaza del Simon in Madrid, with that of Saragossa and that of Cañinos. These two groups, the most important in the Peninsula, united in the Assembly of Seville in 1871. A Confession of Faith was discussed and approved in the Assembly of Madrid in 1872. The name adopted for this confederation of churches is "The Spanish Christian Church." In the June Assembly of 1873 four Presbyteries were appointed. The Church is governed by its Assemblies, which meet annually, and from these are appointed the permanent committees which direct the spiritual matters of each church during the year.

On this glowing period there is no better authority than the Rev. John S. Black, M.A., the accomplished scholar and theologian, who went out to Madrid to organise a divinity college in which to train Spanish pastors, and who is known to all men of letters in connection with the latest edition of the *Encyclopædia Britannica*. He ranks Dr. Somerville as the best of the numerous Scotsmen who have taken part in the religious affairs of Spain, although events have proved that the vision of no one of them was any clearer

than that of the reformers before the Reformation, as they have been called, in other lands. In a lecture which he delivered all over Scotland and in many parts of England, accompanied by recitative in which his own verses were set to music, and in a series of letters to his family and to other workers for Spain, we have Dr. Somerville's own graphic account of these times, in which, however, his personal sacrifices and efforts are quietly concealed.

The lecture was a very great affair, on which no pains were spared. It was illustrated by a large map specially prepared. A choir of more than sixty singers met in his house for weeks for their practice. The card of admission was a work of art representing, in colours, one of the arches of the Alhambra. From that lecture, thus delivered to crowds with that rigorous attention to details which he required in all his work, we extract these passages:—

"I have a great many letters from Matamoros, all of which breathe the same lofty spirit. . . . In one of 6th September 1864, he requests me to ask the National Bible Society of Scotland to assist him in a most bold and perilous undertaking, no less than the printing in Spain itself, and among his intimate friends, by a solitary printer, and in a small cellar-like chamber at Malaga, 3000 copies of the New Testament in Spanish. Our noble Bible Society cordially entered into the proposal. Slowly, sheet by sheet, the achievement was accomplished, and arrangements were immediately made among the friends at Malaga for its secret sale and distribution. At this time, three or four years before the Revolution, Malaga and some of the other towns of Andalusia were like our hedgerows at the season when the sweet breath of spring has begun to pass over them, and when every twig is tipped with the green bud of hope, awaiting only the sunshine to burst into beauty. . . .

"In the spring of 1867 Julian Vargas, a young schoolmaster at Malaga, and one of the protegés of Matamoros, was thrown into prison for having some copies of the New Testament in his school, and a few Christian books in French. At that time two friends, the Secretary of the Evangelical Alliance and myself, obtained an audience in London from

the Secretary of State for Foreign Affairs, the late Earl of Derby. We represented to his Lordship the unhappy condition of Vargas and besought his interposition. His Lordship received us with an urbanity which I take pleasure in recalling, and showed in the House of Commons a few days later that he had communicated with the Spanish ambassador on the subject, and he had kept his kind promise in mind. With Julian Vargas the list of Christ's prisoners in Spain happily ends. The Queen of Spain, who had signed the decree of exile against Matamoros, was obliged in 1868 to fly precipitately from her dominions, and the wonderful Revolution was accomplished. In the following year, and in connection with the business of a confederation of evangelisation societies, and of our own National Bible Association, I visited Spain for the second time. The journey by Fontarabia and San Sebastian and through the Cantabrian Mountains is striking. At times the railway reaches an altitude so great that a deep valley with fields and smiling villages are seen in the sunshine far beneath. The train passes the scene of Wellington's conclusive Peninsular triumph, the great plain whence our august Queen derives her name—Vittoria—Burgos, Valladolid, Avila, and the Escorial, all remarkable localities. At a considerable distance from Madrid I was astonished to find the immense train in which I travelled crammed to overflow; third-class passengers were thrust into first-class carriages, like animals in a sheep-pen. This was explained when I reached the capital on the morning of the 15th May 1869.

"The great annual holiday of San Isidro, patron saint of Madrid, had come round, when all the city turns out, and all the Castile for miles away flows in. Kind friends were awaiting my arrival. I had travelled all night and was needing repose, but I was informed that a grand experiment was that day to be made; that a booth had been taken on the fair ground for the sale of Bibles and tracts, and the inquiry was 'Would I go?' 'By all means,' I replied; 'a Christian minister does not often visit fairs, but it will give me intense pleasure to attend this one, all

the more that I have brought with me from good Mr. Smithies in London a weighty package, 500 copies of the Spanish *Obrero*, an adaptation of the excellent *British Workman* published by him.' Driving out to an open space a mile or two from the city, we beheld an enormous concourse. Booths, stalls, merry-go-rounds, and the usual accompaniments of a fair were in full life. The drunkenness, however, common elsewhere, was not visible in poor Spain. On reaching the ground we found ourselves beside a church, which was doing its best to cast a religious halo around the scene. From its tower an incessant clanging was kept up by the swing of a great bell that invited the crowd to enter the building. On a subsequent visit to the fair I stepped into the church for a few moments, and found the people in continuous file passing before an old priest, who held in his hand, for the people to kiss in succession, a little box, the glass top of which covered a supposed bone or relic of the saint, the parties depositing a small coin in return for the benefit received. The sales at the Bible booth were going on pretty well, but my two friends, Messrs. Armstrong and Gladstone, like myself, thought something more should be attempted. Accordingly, Mr. Armstrong seized a large packet of tracts and disappeared with it among the throng, while Mr. Gladstone and I, filling our hands with Bibles, New Testaments, and Gospels, took our stand on a gentle slope down which the people in crowds passed in incessant stream, not more than a hundred yards from the church with its noisy bell.

"There we stood in the midst of this moving crowd of ignorant and fanatical Madrilenians and country people; and at the top of our voices, with the Bible in our hand held aloft for hours together, like street merchantmen, we invited and counselled all people to buy. Not content with vending the books, we proceeded to describe their contents: 'Buy the Word of God,' 'The Word of the great God who made the heavens and the earth,' 'The word of God that shows us the way of salvation,' 'Here are the words of eternal life,' 'Buy, it is good for you, señores, and for your families.' The people, most of

whom had probably never seen a Bible in their lives before, looked, listened, asked questions, examined, and purchased. Artisans, soldiers, people of the better class, women and boys, bought our books. To all a tract was given along with the volume purchased. On one occasion, our stock being expended, and having gone to the stall for a fresh supply, I was told on my return that I had missed an opportunity of offering a Bible for sale to the popular, but afterwards unfortunate, General Prim, who had just passed up among the people. A man who was moving with his fair-craft among the crowd, selling wine and water, offered to give me a tempting draught from his little stand in exchange for a book. It instantly occurred to me to turn to John iv. 13 and 14, and pointing to his vessels of water and wine, I read aloud to the concourse: 'Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.' The man did not buy, but another did; and seeing that this method of commending our wares took with the auditors, we continued to read to them in their own beautiful Castilian, though no doubt with jarring accent, the parable of the lost sheep, the story of Zacchæus, and other beautiful passages from the Gospels. The people were always pleased when we did so, and bought more copies. Our experiment was tried on two successive days; on both occasions we sold a great variety of copies of the Word, and many single Gospels. No rudeness did we receive, not a dog moved its tongue against us; for once 'Christian and Faithful' passed through 'Vanity Fair' unharmed. It seemed indeed as if a wall of fire was round about us. My first day in Madrid was certainly one of the very happiest and most extraordinary of my life.

"Next day was the blessed rest for the weary—God's Sabbath, and my second day in the capital was to me as thrilling as the first. It was on the 29th September that the revolution occurred, on the 24th January following the first public gathering of the people to hear the gospel took

place in Madrid. It is to be remembered that in Madrid there was no such preparation for the coming change as had been going on in some other quarters in Spain. In the capital all were asleep, I may say, spiritually dead. The results therefore were the more striking. The first apartment hired for meeting soon proved too small, and accordingly an old printing office in a street called Madera Baja, was rented and seated to hold about 850. This rude tenement was opened for public worship on the 21st of March: my visit occurred in less than two months after. On the Lord's day, 16th May, at eleven o'clock, I found the church quite filled; soon there was no standing room, then the building overflowed—indeed, the voice of some one addressing the crowd in the street was, during service, heard from within. The services were conducted by Señores Ruet and Carrasco, the latter having returned to Spain immediately after the revolution. Both were at that time associated in the ministry of the first Protestant church in Madrid. The exercises were varied and brief, the prayers were partly read and partly extemporised, the preaching riveted the hearers, the singing was thrilling like that of men returning from captivity, and drew tears from a stranger's eyes. Though the pillars of the church were clumsy and obstructive, though a Madrid May sun shot down his fiery rays through the glass roof, though the crowd and heat were stifling, the scene had a charm that captivated the heart and bore the soul away. It was for me a happy circumstance that on this day the Lord's Supper was publicly dispensed. It took place at the close of the ordinary service; the crowd remained arrested and still, watching with eager eye the sacred service to the last. The communicants did not sit nor kneel, they came forward slowly and reverently from amid the congregation, and in relays, four at a time, the men first, the women after, stood in successive groups before the table, while the two ministers on the opposite side handed them with grand simplicity the bread and wine. Towards the conclusion Mr. F. H. Gladstone, Señor Vizcarrondo, president of committee, another Spaniard and I stood up together and partook

of the sacred feast. The service was sublime. Except on one occasion in Scotland, I know not if I was more impressed. Forty-three men and forty-two women commemorated Christ's dying love. Two were young officers in uniform. The aspect of all as they stood up to receive the communion before the wondering multitude reminded one of Spain's confessors of the olden time. We were indeed as men that dream—a vision rather than a reality seemed to pass before us. Here were we in the city of the bloody Philip II, in the stronghold of priesthood, where a few months before despotic bigotry would have hurled a man into penal servitude for years for giving the gospel to his neighbour, and yet, in one short hour, by the wave of a divine hand, the idolatrous mass is disowned, and eighty-five people publicly celebrate with simplicity the Supper of the Lord.

"It was only a few days after this that I visited a spot on the outskirts of the town called the Quemadero (the place of burning), where, just before I entered Madrid, some deep cuttings had been made for the purpose of forming a road. When the earth was exposed, it was found to be marked by several narrow and black bands, alternating with the sand. These black bands were composed of ashes. When the ashes were scrutinised fragments of human bones were discovered thickly strewn among the charred material. The place was near the site of the old Inquisition, and these bones were the remains of the human sacrifices which the fires of that desperate engine of the devil had spared, but which, along with some of the very instruments of torture, God had laid past for three hundred years like geological fossils in His cabinet underground. Strange to say, at the crisis of the revolution, and on the *very day* when, after three long centuries during which liberty of worship had been denied, the Courts or Parliament of Spain, sitting at Madrid, were actually discussing the momentous question of religious freedom, these witnesses of frantic intolerance *came out of the earth*, and delivered their apparition-like testimony in the city. The discovery made a profound impression, and doubtless had some influence

in producing the 21st article of the constitution, which guarantees religious liberty in Spain. When at the ground I picked up a small piece of earthenware and began myself to dig. The glass vessel I now hold in my hand contains some of the bones I collected. *There they are!* whether they be the bones of Jews, or Moors, or Christian martyrs, I cannot tell. All this in Madrid in days gone by, and where the same spirit of intolerance was perpetuated for three hundred years! And now! I looked on a people earnestly listening, as if, like the shepherds of Bethlehem, they heard the music of the angels; while, in the younger of the men who distributed the communion, I recognised not merely a prisoner of Jesus Christ for twenty-two months, but one who for the gospel's sake had been sentenced to exile for seven long years, nay more, who through that very exile had received on a foreign soil the academic and theological education which qualified him to act now as the apostle of his countrymen. The feelings I experienced that day I do not expect to realise in this world again.

"A prodigious work in the way of printing and circulating the Holy Scriptures by colportage and otherwise was set on foot. Tracts and little religious books were translated, printed in Madrid, and sent forth in packages by rail in tens of thousands to the cities of Spain. Prayer-meetings, novelties before unknown, were held in carpenters' shops and in upper rooms in various parts of the city. Inquirers after Christian instruction, generally men, were dealt with in private. Christian foreigners appeared on the ground to help the good cause. The assistance of Societies and friends, especially in Great Britain, was munificently given. The attendance on divine ordinances continued unabated from month to month in its interest and amount. The consciousness of freedom and of peace was astonishing. I was constantly reminded, in those new and happy days, of the Christianity of primitive times, and I felt as if I were actually living amid the scenes and people described in the Acts of the Apostles.

"In the autumn of the following year, and at the request

of the Madrid Spanish committee, I returned to Spain, and was engaged at Madrid assisting in the preparation of an organisation and Confession of Faith for the Madrid congregation and any others that might choose to accept them. At that time I had an opportunity, conjointly with Señores Carrasco and Vizcarrondo, the President of the Church committee, of personally and closely dealing with a hundred and five persons of all ranks and ages, with a view to their admission into the Church. Though none of these had heard the gospel for longer than two years, no fewer than a hundred of them evinced on examination an astonishing accuracy and proficiency of knowledge of the great truths of the gospel. Instead of one there are now six Protestant congregations in Madrid. In April an assembly of representatives met there, when eighteen churches in different parts of Spain were found to have joined the union, and the two divisions of Madrid and Seville happily agreed on a joint Confession and organisation. Trials and difficulties, as might be expected, have been encountered. How could it be otherwise? A blessed harmony now prevails among the converts. The tree of life has struck its roots too deeply in the soil for papal or revolutionary storms now to throw it down. That you may have an idea of the singing in the Spanish church of Madrid our choir will sing a favourite hymn."

While for six years Dr. Somerville spent each summer holiday in Spain, central and south, assisting native-born preachers like Ruet, Carrasco, Cabrera, and Pedro Castro to found their Reformed Church, and plant it in the principal cities and towns, in Glasgow for more than ten years he gave every hour that could be spared from his own pulpit and home missions to informing the public by voice and pen, and creating organisations to co-operate with the Spanish Church. When addressing the General Assembly, Free, of 1873, he thus reviewed the activities of that time with a catholicity which did justice to his own Church: "Germany, Switzerland, Holland, Liverpool, Leeds, Bristol, London, the Irish Presbyterian Church, the American Board of Missions, English Episcopalians, Baptists,

Methodists, the Society of Friends, the Christian Brethren, the Edinburgh Spanish Evangelisation Society, and Glasgow, through its Spanish Branch of the Continental Society, have assisted Spain in this day of her opportunity and extremity. God bless them all, and all their labours. Under such diversity of influence it might be thought that distraction would be the result; but the state of the country is so bad, the ignorance of the people is so great, the field is so vast, and, after all, the labourers comparatively are so few, that the Christful service of every one in scattering the word of life is to be hailed, and we must be content that each company should do its work in its own way; and notwithstanding the variety of agencies, the Spanish Church has, from several interesting causes, shown a decided predilection for the Presbyterian form of church government."

His own energies were directed, above all other agencies, through the National Bible Society of Scotland, and a special Spanish committee of the Glasgow Continental Society, which, for half a century, had assisted evangelical movements in Europe. The latter he made the centre and the moving force of a "Confederate Association for the diffusion of the Gospel in Spain," which worked in Leeds and Liverpool also. This met every month in his house for several winters, and on its organisation he spent a vast amount of time and strength to the injury of health. While the Rev. John S. Black, of the Free Church of Scotland, was sent out to train the young Spanish preachers theologically, the Rev. John Jameson, of the United Presbyterian Church, became the two Bible Societies' agent for Spain. By native evangelists and colporteurs these societies again began to work from eighty Spanish centres. A million copies of Gospels were prepared for distribution. In a few months more than half a million tracts and books were sent into circulation. In Seville alone thirty young men were preparing for mission work. Priests, as well as people, were becoming obedient to the pure faith. With all his anxiety to aid the infant churches financially, he kept steadily in view the importance of stimulating the Spaniards themselves to support gospel ordinances. He

worked without ceasing, and was importunate with others to help, for he had the sure instinct that the time was short. "The circumstances of the country are critical," he wrote in 1871; "it is necessary to take advantage of the moment. Seeing the opportunity as it is afforded us, we must therefore work on in hope and faith as true servants of the Great Master."

When, a year later, King Amadeo abdicated and the short-lived Republic was proclaimed, the now experienced evangelist was not so sanguine as when the Revolution first dawned five years before; but the duty was to him none the less imperative of always abounding in the work of the Lord. "Let us prosecute more vigorously than ever our task of aiding a great though seemingly impracticable country," for "The friends of the gospel need not be discouraged; political conflicts leave the pathway in reality more open for the evangelisation of the people." For a time it seemed as if Marshal Serrano's Republic of 1873-74 were to prove this at once. When young King Alfonso XII was making good his position in 1875, he too made the most hopeful promises, worthy of the English education which he had received. But soon the Papal Nuncio and the clerical party again gained the ascendency so far as to shut the reformed churches, at first in the provinces, and then in Madrid itself. Lord Derby, and Sir A. Layard, the British Minister, stopped that.

But when the new constitution of the new kingdom came before the Cortes, the Pope and the clericals put forth all their strength. After eight years of liberalism the party of progress met them with the most eloquent defences of religious liberty ever uttered in the Cortes, a body which in Spain's best days kept the crown and the priests in order. The result was a compromise, known as Article XI, which provides that "No one shall be molested on account of his religious opinions, or for the exercise of his particular form of worship," but this is qualified by adding that "nevertheless, no public ceremonies or manifestations other than those of the religion of the State shall be permitted." Señor Canovas, at the time, declared

that public religious processions only were meant, but the Jesuits soon caused the proviso to be practically enforced so as to forbid the walking of a few school children on the street with their teacher, the notification of "evangelical" worship on church and school buildings, the singing and open doors during worship, the word Bible on the sign-boards of the Bible Societies, and the advertisement of reformed books and newspapers. In truth, so far as the Spanish constitution is concerned, Reformed Christianity is no more a *religio licita* than it was in the pagan empire of Rome down to Diocletian.

Again, as when Queen Isabella tortured Matamoros, it became necessary for the evangelical Churches and Societies interested in Spain, by this time twenty-three in number, to send a deputation to the Foreign Office, asking Lord Derby to interfere so as to prevent the persecution of Protestants there. In the fifteen years that have passed since that time the existence of a free reformed self-governing Church has been impossible. The native reformers have disappeared or identified themselves with foreign episcopal congregations. The church in Madrid, which was the fruit of the early work of Matamoros, Carrasco, and Somerville, and witnessed the rapture of pure worship after the Revolution of 1868, has recently been sold. After the good Carrasco's untimely end, Señor Cabrera came up from Seville to Madrid, but his presence did little or nothing to reanimate the enthusiasm. A body calling itself the Reformed Spanish Church has just issued a Prayer Book, authorised by the Synod in May 1889 and revised by the Archbishop of Dublin, in which Señor Cabrera is represented as Bishop Elect. This revision follows the old Spanish or Mozarabic rite, which was the fruit of the long struggle between Spanish Catholicity and the Arian heresy. There is a Spanish and Portuguese Church Aid Society to help the native reformed Episcopal churches in Spain and Portugal in the faithful preaching of the Gospel, as there are continental agencies of the Free Church of Scotland and others which send out Presbyterian chaplains. But all these are foreign.

The Bible Societies, Scottish, British and Foreign, and American, are still working on Somerville's lines. The Rev. J. Jameson, who has on the spot lived through the last twenty years of enthusiasm and despondency, is full of hope: "The people have practically become Protestants," he writes, "if only in a negative sense. For one Bible that was given and not appreciated in 1868 there are now at least ten bought and studied. Rome killed thought as well as faith in Spain, but there, as in France, the secret reformation is working." Alhama, the fellow prisoner of Matamoros, is still preaching and teaching in the villages of the Vega of Granada. In one of these, Escornaz, the people are reported in 1890 as "now almost entirely Protestant."

The people of Spain, like those of Germany, Switzerland, and Scotland, must work out their own redemption by securing at once religious and civil liberty under a very different constitution. Alexander N. Somerville, more than any other foreigner, pointed to them the way, and sowed among them the precious seed of the Word and the Providence of God during the most energetic ten years of even his active life. The fruit will assuredly come, though it be after many days. Spain is not for ever to be the only country of Europe, of Christendom, whose people can be denied the Reformation.

Dr. Somerville's faith was lighted up by his sense of humour, which always came to his rescue in the hour of depression and apparent defeat. "The great obstruction in the way of Spain's prosperity," he told his Church, "has always been its government. There is an anecdote which the Spaniards are fond of repeating to their children. Ferdinand III, shortly after he had captured Seville, died, and being a saint he was saved from going to purgatory. He was presented by Santiago to the Virgin, who was so glad to see Ferdinand that she bid him ask whatever favours he liked for beloved Spain. The king petitioned for wine, and oil, and corn. She said, 'Granted.' Then he asked for sunny skies, brave men, and beautiful women. —'Conceded at once.' Then he thought of garlic and

cigars, relics and bulls. 'Oh yes, all these you shall have.' 'Ah, a good government.'—'Nay, nay,' said the Virgin, 'that can never be granted; for with so many good things, were it bestowed, not an angel would remain a day longer in heaven.' Apparently, then, there is but a bad lookout for Spain politically. Speaking seriously, what but perplexity can we expect where principle is so low and selfish aims are so paramount, where religious truth is unknown and corruption widely prevails.

"But amid all confusions the gospel is making progress. While the politicians are contending, the men of peace are quietly making their way with the word of life among the people. Let us be of good courage." His lecture on Spain thus closed: "Let us refuse to be satisfied till the Basques shall exchange the signals of redemption with the mountaineers of Asturias and Galicia; till Leon and Estremadura shall be covered with the folds of the great shepherd's sheep; till the arid plains of Castile shall wave with spiritual verdure; till fertile Andalusia, once the garden of the Peninsula, shall become like the garden of the Lord; till Murcia and Valencia, and Catalonia and Aragon and Navarre shall catch up the song of rejoicing; till the Pyrenees from their lofty battlements shall echo the cry 'God's year of Jubilee is come'; till the lovely Balearic Isles shall clash responsive cymbals rising from the sea; and till Portugal, overlooking the Atlantic, shall swell the hymn of praise with a voice sublimer far than that of the many waters that thunder on her shore."

CHAPTER VI

1867-1875

THE SECOND CALL—INDIA

Three years of excessive labour—Somerville's apostolic tour of Perthshire—His Message—Reforms the Free Presbytery of Glasgow—His Relation to the Press—Gift from his Congregation—Mr. D. L. Moody's first campaign in the United Kingdom—Somerville helps him—The Scots Minister becomes the Catholic Evangelist—Anglo-Indians and English-speaking Hindoos—The Anglo-Indian Evangelisation Society—The Winter Mission to India—Dr. Norman Macleod—Somerville's Narrative of his Mission to the "Dispersion"—His Motto—Experiences at Madras—Calcutta—Allahabad—Lucknow—Agra—Delhi—Mooltan—Amritsar, and letter from Robert Clark—Bombay and Dr. Wilson—George Bowen's criticism of Somerville's acting—Poona—Nagpoor—Calcutta and Madras again—Young Men's Christian Association founded—"One old man in the Lion's Den shook all the World."

THE work in Spain and Portugal, and the organising for Spain all over Great Britain, would alone have exhausted the time and energy which other men give to holiday rest or lettered leisure after preaching and pastoral duty has been done. But Somerville's home mission activities were added to these till sleep was denied him, his nervous system yielded to the mental strain, his voice at last gave way, and even he had for the second time to confess physical defeat.

The three years before he broke down at the end of 1870 were marked by excessive labours. His Church had in 1867 sent him forth as a deputy, and the leader of such deputies as Andrew Bonar, Mr. Duncan Macgregor,

Major Ross, and the late Captain R. Mackenzie, I.N., and Mr. F. Brown Douglas, to visit the six Presbyteries in the county of Perth. With a jealous conviction that orthodoxy of opinion and the sincere profession of faith in Jesus Christ must show themselves in true conversion to purity of life, self-sacrifice, and service, his Church have a standing "Committee on Religion and Morals," through which the General Assembly appoint ministers and elders to hold a spiritual conference with each of its 1026 congregations and kirk-sessions in turn. It fell to Somerville to organise this for Perthshire in the summer and autumn of 1867. For three months, when he was frequently helped by the late Mr. Turnbull of Huntingtower, Mr. Haldane of Cloanden, and other leading proprietors, Somerville and his colleagues held 133 meetings. In no case did the deputies touch on matters of finance; they confined their inquiries to the spiritual circumstances of the locality. They conferred separately with Presbyteries, congregations, elders and deacons elected like the ministers by the communicants, women and men, on the educated democratic system which has given Great Britain civil liberty. The summer was a remarkably fine one, which greatly favoured the work of the deputies. The lovely panorama of mountain, wood, lake, and river which makes Perthshire the most beautiful county in Scotland, greatly impressed him at that time; and his congregation, to which he generally returned at the end of the week, owing to the illness of Mrs. Somerville, were charmed with the illustrations in his Sabbath discourses drawn from the scenery through which he had passed. Somerville's description, in the report to the General Assembly of 1868, of the themes on which he was wont to dwell at the congregational meetings, illustrates the apostolic message of his whole life at home and abroad:—

"The two classes into which members of congregations must be considered to be divided, viz., the unconverted and the converted; the natural state of fallen man—that of death in trespasses and sins; the indispensable necessity of regeneration by the Spirit, and of personal conversion to God; the condition of spiritual insensibility to

their condition, in which many in our congregations are lying, in places even favoured with the most powerful and evangelical preaching ; the inability of merely human instrumentality to awaken the soul from spiritual sleep, and the necessity for the intervention of divine power to rouse it from slumbers ; the majestic provision in the gospel for the quickening, healing, and saving of the sinner ; the beauty, the love, the finished work, the fulness, and the glory of Immanuel ; and along with the sinner's responsibility, the sovereignty, preciousness, efficacy, abundance, and freeness of divine grace.

"Having dwelt on these topics, the deputies would enlarge on the privileges and duties of those who have through grace been made alive from the dead, and have been converted to God ; the obligation lying on Christ's people to bring in, by their prayers, the Prince of Life for the awakening of those spiritually asleep ; the glorious attainments in the knowledge of saving truth ; and in the possession of divine grace and of the indwelling Spirit himself, which it is possible for Christians in this world to enjoy ; the duty of the members of congregations towards those who are without ; and that it is the *grand calling* of the day that the Church membership of all denominations, under the impulse of faith and evangelistic resolution, should break forth on the ignorance and irreligion around them, and seek that "the land" may be more abundantly "possessed" ; nay more, that it is the duty of the many, who, from all our counties and cities, are ever leaving Scotland to sojourn in foreign lands, to seek, by a faithful profession of the gospel abroad, by a holy and consistent life, by a fearless testimony for the truth, by liberality and energetic service, that the gospel of Jesus Christ may find its way into the most distant havens and regions of the earth. Indeed, it lay very near the heart of the deputies to urge the membership of the congregation to far more abundant effort than heretofore to spread the name of Jesus, not only among their own families, but all around in their own localities, and in the regions beyond."

Next year Somerville saw a reform effected in the organisation of the business of the great (Free) Presbytery of Glasgow for which he had long called. Each of the seventy-three Presbyteries of his Church, as of the United Presbyterian and Established Churches of Scotland, consists of a minister and an elder representing every congregation within its jurisdiction. If the Presbytery is careless in supervising its members, and if they are indifferent to the work of evangelising at home and abroad for which a Church exists, the otherwise perfect representative system

becomes a dead machine without motive power. Such carelessness, and a want of reverence and spiritual dignity in conducting business in public, too often mar the severe simplicity of the ecclesiastical system, to which, as Mr. Hill Burton points out in his *History of Scotland*, not only Scotland but England was indebted for constitutional liberty. Somerville's spiritual force, acting with his common sense and organising energy, brought about reforms in the Free Presbytery of Glasgow, long since forgotten but due to him above all others, which have since made its public sittings generally a model for similar ecclesiastical meetings. The spirit of the Christian gentleman, as well as the zealous evangelist, breathes through the report on Presbytery business which, on 1st April 1868, was unanimously approved with special thanks to him as its convener.

Somerville's attitude to the Press was brought out in Presbytery at this time in a fearless way, illustrating the intense conviction on which he always acted, that Christianity in every form should use as its most effective weapon, next to preaching, the printing press, through Bible and Tract Societies, through current literature, and very emphatically through the newspapers. On 1st October 1868 one of its narrowest members had procured a small meeting of Presbytery to discuss a resolution on the running of omnibuses and trains on the Lord's Day; in which resolution there was a hit at "certain portions of the daily press." Somerville is reported as saying that of course he occasionally came upon an article which gave him considerable pain, but he was not prepared to give a general judgment on the Press in the way proposed. It would be better to express themselves in general language than to bring the Press before their congregations in a hostile attitude. The Press in Glasgow and in any of our cities was such a prodigious instrumentality that, if they intended to say anything very solemn to it, it would have been well to have had some consultation beforehand. In reply he was told that he showed far more zeal to defend the newspapers than to attack the

railways and omnibuses, to which he, having no opportunity of making a rejoinder, ejaculated—"I am of the same opinion, the resolution brings the pulpit into collision with the public press," which he always sought to enlist as the servant and not the enemy of the gospel of love to sinners.

On another occasion he entered a protest in an effective manner against the practice of reading speeches in the presbytery. During the debates on union between his own and the United Presbyterian Church, which were both tedious and acrimonious, a venerable and highly respected member rose to speak, and producing a ponderous manuscript from his pocket began to read. The sight filled Mr. Somerville with dismay, and in a voice that rang through the hall he ejaculated—"O Moderator, life is short!" The effect was electric.

The Presbytery formed standing committees to attend to the interests of religion in the city and in the foreign mission regions; the next year saw it in private conference on the state of religion in congregations and on the moral and spiritual condition of the city of Glasgow. According to a circular drawn up by Somerville, Dr. Robert Buchanan, Dr. Miller, and Mr. A. Cumming introduced these topics for discussion—the bearing of the summer months on congregational life, and on home mission work in Glasgow; the best means of promoting the Higher Life among Christians in congregations; and how the people may best be warned and guarded against temptations in the city.

When, in December 1870, their minister was peremptorily ordered to cease entirely from work of every kind in consequence of excessive toil in Spain during the summer, the elders, deacons, and some members of Anderston Free Church spontaneously sent him £200 with expressions of such sympathy and affection as only those feel who could write—"There are not a few among us who cherish feelings of gratitude deeper than can be expressed for spiritual blessings received under your faithful and loving ministry during the long period of

thirty-three years." To Messrs. J. R. Lamb, William Galloway, Alexander M'Intyre, Alexander Murray, and A. S. D. Colquhoun, who signed the letter, the much moved minister replied from Langholm Manse, where his second son James had been settled as Free Church of Scotland pastor:—"Like Paul in his prison, I receive this as a truly Philippian gift, 'An odour of a sweet smell' of which I am unworthy; I welcome it as a token of your kind affection, and, I would fain add, of your loving appreciation of my ministry among you. When I think of the glorious gospel given to me to preach—the greatness of the Master whom I serve—the responsibilities of my office as pastor—the solemn issues that await the people I address—I may well feel humbled and be ashamed. Your sympathy and largeness of heart compass me in my retirement, and make me hope that perhaps my labours have not been in vain. Indeed, I accept the kind expressions on this latter subject that accompany the gift and are recorded in your letter, with much gratitude. May all the blessings which the Apostle prayed might be the portion of his friends and benefactors, be abundantly imparted to you and to your families."

After this illness his physician ordered a change in his method of preaching. He must henceforward read one of his pulpit discourses and not deliver as had been his practice from the first. His aversion to the use of paper in the pulpit was such that the order was obnoxious, but it was imperative. He had always been in the habit of writing out in full his discourses in a large note-book. If he must read, he would read in his own way. Instead of laying the manuscript before him on the Bible, he held up the note-book in his left hand and read with velocity and vehemence, all the gesture being done by the right arm. On reaching the end of a division, the book was laid down, and with both arms at liberty he enforced what had been said, driving home the application almost physically. The spectacle was certainly peculiar, but the preaching was both effective and attractive. The sermons were fuller in matter, better in style and composition. As strength

returned he laid aside this practice, and ever after preached looking the audience in the face, the action being given not by one side of the person but with the whole body and soul.

When the great wave of revival passed over America in 1858-59 the news deeply interested Mr. Somerville. He was kept regularly informed by a friend in New York, who weekly sent him newspaper reports of what was occurring. When the movement began shortly after in the north of Ireland, he went over to see for himself the remarkable things that were reported. Accompanied by one of his sons he visited Belfast, Ballymena, and Coleraine. He saw sufficient to convince him of the reality and spirituality of the movement, though some of the physical manifestations which accompanied it startled him. On returning home he narrated to his congregation what he had witnessed. Meetings of a special kind were commenced, and before many days a very remarkable work of grace began among his own people. The church and its halls were open for meetings every night for eleven months without intermission. A great quickening came to his office-bearers and helpers. The meetings, which frequently began in the open air outside the church, were diversified by a variety of speakers each night, and from that centre the movement spread out in various directions throughout the city and country, and a great amount of permanent fruit was reaped.

Parallel with Somerville's apostolic career in Scotland, from the Kilsyth revival, all through the Anderston home mission and the Assembly deputy's visits, there had been going on this spiritual movement in the United States of America, and especially in Chicago and in New England, as in Jonathan Edwards's days, of which the evangelist, Mr. D. L. Moody of Northfield, was the outcome. After fifteen years' marvellous experience of the truth of the Lord's promise to those who believe Him—"greater works than these shall ye do, because I go unto My Father,"—in 1873 Mr. Moody came to Edinburgh, accompanied by Mr. I. D. Sankey to sing the good news

which the evangelist preached. In Glasgow they found the most active helpers in Anderston, its minister and members. There he worked with them; thence he followed them to gather up and confirm the young or new disciples in Dundee, Aberdeen, Inverness, Elgin, Wick, Thurso, Oban, Belfast, Dublin, and other places of which he wrote "to fathers and mothers in the British Isles" on "the momentousness of the present crisis with regard to the youth of our country:" "The Lord Jesus has been calling around Him a multitude of disciples in the prime of manhood, and has awakened a thrill of joyous devotion to Himself in the bosom of many who may yet perform a high part in the service of their country, and of the world." The earliest spiritual campaign of the American gospellers in the United Kingdom moved even London, where, at their first meeting, twenty-one thousand gathered into the Agricultural Hall, Islington, to hear them.

With the simplicity of a Christ-like humility Somerville co-operated, rejoiced, and asked himself wherein he could imitate the methods adopted so as to increase his own power with men as an ambassador for Christ. He had little to learn in the way of dramatic action, vivid representation, the use of incident and anecdote, and plainness of appeal in good English. In all consuming fervour, loving persuasiveness, well-founded joyousness, and picturesqueness of address, he had daily shown unique power. He had even called music to his aid, as in his lecture on Spain. Converts had been given to his ministry more than usual. What he certainly gained was rather increased zeal for his Master, as he saw the power of the Spirit follow so extensively the opening up of the Scriptures and the singing of their message by the Americans. In method he seems to have learned, unconsciously to himself, that the Pauline, Augustinian, Calvinistic truths had been losing their power because of a phraseology good for a former age but almost meaningless or repulsive to this, and to have thereafter used a fresher and less ecclesiastical vocabulary to give evangelical force to the gospel. He renewed his youth, alike in contact with his own children

and with the new generation, that he might win the young while he built up their fathers in the faith. Henceforth, as the Scots minister developed into the Catholic evangelist, he recast his sermons and addresses, and preached more than ever as a dying man in the close of the nineteenth century to dying men all over the world. His review of the American brethren's experience in Belfast, in the autumn of 1874, gives the key to much of his second apostolate: Before that he had delivered one of the most remarkable of all his addresses, to the Perth Conference, on "God is Love." *That* was the key-note of his own experience and of all his public preaching and evangelising:—

"There I found myself in circumstances similar to what have been familiar at home. Churches in overflow, frequent daily services, a concourse of people from 15,000 to 20,000 in number assembled in the open air, and riveted under the power of preaching, prayer, and sacred song, meetings for inquirers, and gatherings of young persons and children. What impressed me most, however, was what I learned or witnessed of the effect of the awakening on *men*. As a specimen, I may mention that one night, in a large edifice, an assemblage of about 3000 men took place for worship, and, after a solemn appeal by Mr. Moody, 300 remained in anxiety at the close of the service, to be conversed with about personal salvation. On the same evening another large meeting, exclusively of men, was held elsewhere, at which 200 stayed behind; so that in one night in the city where lately the Christian mind received so cruel a shock from the deductions of materialistic philosophy, no fewer than 500 men, in daily conflict with the hard realities of active life, were not ashamed to acknowledge themselves in deep concern about spiritual things. On another occasion, after an address by our American friend, many hundreds of young men retired to a hall to be spoken to; the numbers, however, were so great as to render it impossible to deal with them individually. On a special invitation to those in more urgent anxiety, about 200 ascended to a separate apartment. The assemblage being still unmanageable from its size, Mr. Moody intimated that the only thing he could do was to pray for them collectively. Having done so, he bade them call on God on their own behalf, which they did audibly, and in a manner inexpressibly touching. This over, he prayed again, and then requested those who, as far as they could judge, had now received the Lord Jesus, or would, at the moment, accept of Him, to rise; when, to his wonder, about 170 stood up. Even the remaining thirty,

who sat still, and who were conversed with afterwards, gave signs of hope. Among the 170 were some young men distinguished for educational superiority in Belfast.

"One evening I presided in a spacious church, where neither Mr. Moody nor Mr. Sankey was present, and which was filled with young men. Being desirous to obtain an idea of the amount of good done, with the acquiescence of the minister of the church and before addressing the congregation, I requested all those to rise who believed they had received the Saviour; on which, to my surprise, by far the larger portion of the young men present in the area and in the gallery sprang to their feet. I then asked those who thought they were not Christians, but desired to become so, to stand. In this case the number that complied was much smaller. . . .

"Our dependence for the conversion of sinners to God is on the Holy Spirit. It is because the awakening of communities to a sense of the value of eternal things at this hour betokens the presence and sovereignty of the Holy Ghost that the mind is solemnised. The events of our day recall to us what we read of in Apostolic times as happening in Asia Minor and in Greece; when, as the servants of God passed from province to province and from city to city, the Holy Spirit softly, yet with mighty energy, descended on the places visited by the messengers, and, through their word, suddenly brought companies of dead souls into newness of life; so that churches, with a rapidity that fills us with astonishment, sprang up in vigour and beauty, and became the mothers of daughters lovely as themselves. Assuredly it is not merely such instances as those of Matthew, Zacchæus, the malefactor on the cross, the jailer at Philippi, of the three thousand at Pentecost, or of the thousands of men a few days afterwards gathered to Jesus, that indicate the possibility of sudden conversion."

A. N. Somerville was sixty-one years old, he was already crowned with the white glory of age, when there came to him the second call of his life—to go to India. Forty years before he had offered himself to God as a missionary, and had visited the young Alexander Duff to confer on the subject. But his first call remained, to Glasgow, to Scotland, to Spain, to the peoples of Christendom and the Church of his fathers, to the saints and the sinners of the great city and the quiet villages. Still every year and every new experience was unconsciously preparing him for the second. With Duff above all, after that missionary's final return from India in 1864, he had

maintained a close correspondence and admiring friendship. In March 1865, when anxious to secure Mr. M. White, now of Blairgowrie, for the foreign mission field, Duff wrote to him—"This very morning from Dr. Robson, Calcutta, there is a loud call for more labourers. He would fain have your Mr. Wells; I wish he would go. Calcutta has, with its immoderate suburbs, double the population of Glasgow, with not a hundredth part of the amount of Christian agency to bear upon it. Is there not a call in this? Yours very affectionately." Again, in December of the same year, Dr. Duff wrote to Somerville—"I know your deep interest in foreign missions, and always look to you for extending and deepening the interest in them." In February 1871 Duff thus recurs to the old interview—"Ever since the joint visit of yourself[1] and M'Cheyne to me at Portobello in the spring of 1835 I have had very peculiar feelings of attachment towards you as a Christian man and minister."

Somerville himself thus publicly alluded afterwards to the second call—"I was not thinking of India. I had, a few weeks before, returned from a visit in connection with the gospel to Portugal and Spain, and had been occupied again with Mr. Moody in the great religious movement going on at home, when the request of the Anglo-Indian Christian Union to go as their first winter missionary to India came suddenly upon me. I was asked to go to India to communicate tidings of what was taking place in Scotland, and to conduct services as far as possible according to the methods that had been found so successful at home. My primary business was to act as an evangelist to the Europeans, our own countrymen scattered over India, and further, to do anything that might be found practicable towards bringing the gospel to bear on the natives. I was not long in making up my mind. My congregation and presbytery kindly consented to my departure, and with all the haste that could be made I set out."

His congregation was most prosperous in all the elements of spiritual life and service. In the 1873 report of its condition we find fifteen separate agencies, church

[1] See *Life of Alexander Duff, D.D.*, vol. i. page 276.

and charity, recorded as in vigorous operation—large Bible classes for young men and young women; crowded Sunday schools and mission services; a children's church in Old Clyde Street hall; day-schools for boys and girls: a city mission under a special missionary; a working-men's institute; 102 district home meetings; a clothing society; a savings bank; an auxiliary Bible society; a Young Men's Mutual Improvement Society; a musical association, and three bodies of collectors for the sustentation, education, and foreign mission funds. Of £1272 expended by the congregation that year £307 went to the minister, raising his stipend to about £480; of the remaining £965 the greater part went to twenty-three different objects, home and foreign—from Anderston parish to the needy Highlands, from Canada to Spain and Italy, from South Africa to Turkey, from India to China. Of all this he was the centre and the spring, but it was his frequent holiday toils in other lands and for other peoples that guided his enthusiasm by knowledge and called forth the confidence of all classes at home.

The Anglo-Indian Christian Union had been founded by some Calcutta and Bombay merchants and officials who happened to be in Edinburgh during the sitting of the General Assemblies of 1864, to send ordained evangelists to the Scots tea-planters and railway mechanics scattered over Assam and India without regular Christian services.[1] In 1870 Dr. Duff gave new life to the organisation which now bears the name of the Anglo-Indian Evangelisation Society, and the Rev. John Fordyce of Cardiff went out to extend its organisation. He has thus communicated to us the circumstances which led to the second call made to Somerville:—

"Returning from India for a year in December 1873, I called for the late Lady Kinnaird, one of the most remarkable of the women of this century for intelligence, energy, and Christian zeal. Her interest in India was intense; and she suggested and urged the plan that afterwards had Dr. Somerville as its first messenger. I con-

[1] See *Life of Alexander Duff, D.D.*, vol. ii. page 439.

sulted Dr. Duff, the late Lord Lawrence, and others. All approved; and the mission was organised in 1874 at the residence of Lord Lawrence. The first effort was to induce some of the front rank London ministers and gifted evangelists to go. The proposal was treated by them with respect and interest, but hindrances arose.

"Then I went north, hoping to find one in Scotland suitable for the work, and able and willing to go. Months before I had been Dr. Somerville's guest, and I knew his gifts and fervour. Besides, he had shown more interest in the Society's efforts than any of the many ministers that I met. We went over the map of India together, little thinking that in a few months he would be traversing the lines traced on the map. But I did not feel free to ask him to go to India, even after it had been suggested by one of the best friends of the Society—the late Mr. Thomas MacMicking of Helensburgh. My difficulty was his age. So I delayed. One day we met in Glasgow, when he was hastening home to fulfil an engagement. I said 'I wish you were fifteen years younger, Mr. Somerville. If you were I would ask you to go to India.' With characteristic vivacity he replied—'They used to say that I had two wings. I think I have four now!' We had to part; but I understood his figurative speech. In former days he had taken wing to Palestine, Spain, and Canada; and now, after the times of blessing when Messrs. Moody and Sankey had been in Glasgow, he was winged for a longer flight. Soon after we met again, and all was clear. I telegraphed to London for a formal call, and it came. The Presbytery met. Dr. Duff could not be present; and so the present Lord Kinnaird and I appeared for the Society. After a variety of speeches, and especially a lively one by Dr. Andrew Bonar telling of their student days, all was happily settled. After three meetings in London our friend, with Miss Somerville, now Mrs. Keir, and his youngest son, now a physician in Glasgow, left Charing Cross. Dr. Somerville's host, Mr. Hugh M. Matheson, and I saw them off. Knowing the difficulties of work in which Dr. Somerville was going I gave him the parting

text, 'My God shall supply all your need according to His riches in glory by Christ Jesus.' I shall never forget his look and tones as he said, 'That's a *great* word—My God!'

"A few months later Mrs. Fordyce and I returned to India and we met Dr. Somerville and his son at Cawnpore. I urged him to leave India before the heat set dangerously in; but, such was his glowing zeal and resolute will, that he remained till it was perilous for ordinary men if not for him. Up at Simla and during my tours in the plains I often heard of Dr. Somerville's work and its results; and sometimes of cases of conversion. A Christian general, now a director of the Society that sent Dr. Somerville to India, tells that it was by the gifted evangelist that he was led to Christ in the Panjab in 1875."

Six years before, another Glasgow minister had spent the cold season in North India, Dr. Norman Macleod of the Barony Church. He had left behind him the most loving memories among all classes, and had used his rare gifts to bring to the feet of Christ more than one intellectual sceptic and vicious worldling. He was a man singularly fitted to be a wise interpreter between India and the rest of our Empire, his very defects as an ecclesiastic enabling him to appreciate and represent effectually the sympathies and the duties which bind the rulers, in State and Church, to the ruled. But he lived long enough only to make one great utterance on his return, and the fruit of that his own Church has begun to reap. With him Somerville had this in common—burning loyalty to the Master who sent them forth, and a genial humanism and attractiveness which won an entrance for the message of the Master where, too often, the servant's inconsistencies and sourness repel the inquirer. Since Norman Macleod and Alexander N. Somerville succeeded each other in 1868 and 1875 in India, it has happily become less unusual for public men to make a winter tour among the multitudinous peoples and great cities of our Eastern Empire, some to teach, others to learn, and all, let us hope, to do such good as knowledge directed by charity cannot fail to do. But no one of

more childlike self-sacrifice, untiring energy, and powerful influence as to the spirituality of his message and aim, has ever sought to evangelise Anglo-Indians and natives alike, since Henry Martyn preached the evangel to the scoffers of Lord Wellesley's Calcutta, to the troops that garrisoned Dinapore, and to the natives at Cawnpore. Since that time Duff's method had prepared for Norman Macleod, Somerville, and all their successors—may they be many—great English-speaking audiences in every city and station of the vast continent.

Before recording some of the more picturesque details of a truly apostolic tour, which occupied six and a half months, as these are found in letters and journals, we present this summary of the whole as it is given in the official narrative submitted to Mr. F. U. Lockhart Gordon: —"Having received formal permission from my Church to accept the Union's invitation, as well as the generous consent of my own congregation, your committee engaging to pay for probationer's supply in my absence, I left London on the 23rd of October 1874 for Calcutta, *via* Brindisi and Ceylon. We touched at Madras, and I spent a few hours, with eyes of wonder, in the Missionary Institution of the Free Church of Scotland. There I found in attendance, at school and at college, between 800 and 900 turbaned youths, dressed in white, a large proportion of whom, seemingly, were full grown. I also visited the female schools connected with the Mission. Calcutta I reached on Monday the 30th of November. This was the day on which I entered on the 38th year of my pastorate. On the same evening I commenced my public ministry in Calcutta in a church kindly selected for the purpose by the ministers and others in concert, previous to my arrival.

"My work in Calcutta was carried on in various places of worship, and latterly, on week days, in a theatre not otherwise engaged. Everything was done by friends on the spot to promote the success of my visit. I remained thirty-one days in Calcutta, during which I find I had no fewer than eighty-two religious meetings of various kinds.

On the night of the 31st of December I started for Allahabad, remaining there thirteen days, and thereafter I visited in succession Lucknow, Cawnpoor, Agra, Toondla, Delhi, Meerut, Dehra, Saharanpoor, Amballa, Lahore and Mean-meer, Mooltan, Amritsar, Jabalpoor, Bombay, Poona, and, in Central India, Nagpoor and Kamthi; returning, after a journey of about 5600 miles, to Calcutta, where I resumed work for a few days. Passing thence by sea, I held eleven meetings in Madras—from which city I embarked on my return voyage to Great Britain on the 9th of May—arriving in London, *via* Brindisi, on the 11th of June 1875.

"At some of the twenty Indian towns noted above I remained but a brief period; at the principal ones my stay was more protracted. Not taking into account time spent at sea, I find that I was actually on Indian soil 156½ days, and I observe from my journal that during that period, notwithstanding the distance travelled over, the great heat at some times, at others the chilly nights, and the necessity of having arrangements in novel circumstances made everywhere, I was enabled by the Divine help to conduct—of one kind and another—351 religious services. I cannot but record these things, because you press me for detail; but another reason for doing so is to encourage my successors, not perhaps to have so many meetings, but to enter boldly, though no doubt prudently, on their work, without fear of India's climate involving them in peculiar risk. I may be excused for saying that on my return through Egypt, after an interval of nearly twenty-seven years, I ascended the Great Pyramid for the second time, with the object of obtaining a certificate from that venerable relic of antiquity that, whatever might befall after my reaching home, India at least, and its hard work at sixty-two years of age, had done my constitution no harm. And here let me add that I found the advantage, during my laborious service, of living in comparative retirement, and further, that throughout my stay in India I drank of no beverage stronger than iced water, in which, indeed, I indulged abundantly. To this

forbearance from alcoholic drinks I attribute much of the health and vigour I enjoyed.

"Besides my work in India, I had profitable opportunities of addressing not a few companies by the way, as at Paris, Florence, Rome, Alexandria, and also while on board the Peninsular and Oriental steam vessels going and returning. Though attached to my own section of the Christian Church, I resolved to conduct my mission in an undenominational capacity. I considered my object to be, not to visit churches, to report on missions, nor even merely to preach sermons—though I had incessant work of this kind to do—but, by getting alongside of all parties, to endeavour to win souls to Christ; my dependence being on the mighty power of God.

"Before commencing operations anywhere, I was in the habit of requesting a private interview with ministers and Christian friends of different denominations, so that a committee to aid might be appointed, and suitable and ample advertisement of all meetings be made. At this preliminary conference, after explaining my objects and methods, I firmly urged that the co-operation of all was indispensable to success, that with that co-operation I should hope for much blessing, that without it I should be weak, and that my aim was to prove equally helpful to all. I must say that, with few exceptions, and these only in one section of the Church, a delightful harmony was exhibited during my stay. Any happy results of my visit to India may be, in measure, attributed to the gathering together of Christ's membership and ministry in many places and at many times.

"Everywhere I met with the greatest kindness. The ministers of different Churches gave me a warm welcome; missionaries and Christian labourers of both sexes were ready to assist. Much intercessory prayer was offered at the meetings for the work, and for individuals. It was gratifying to find a nucleus, larger or smaller, of hearty Christians in almost every place. I received valuable aid from officers and soldiers in the army, from civilians, merchants, physicians, contractors, railway managers, ladies,

native converts, and others. To one beloved friend I may be permitted to refer by name—the late Dr. John Wilson, of Bombay, just passed away. I was most materially assisted in some of the larger cities by young men. Indeed, as my visit immediately followed the week of prayer for young men in November 1874, observed in many parts of the world, and in India itself, I could not but consider that I had reaped harvest in answer to prayer for them. At Calcutta, Allahabad, Agra, Lahore, Bombay, and it may be in other places, Young Men's Christian Associations were formed in connection with my visit.

"My programme included a Daily Union Prayer Meeting; in Calcutta, at 1 o'clock p.m.; elsewhere generally at 8 a.m.; in Bombay, at 7.30 a.m.; and Evangelistic Service in the evening. But many additional meetings were held; for example, with ladies, soldiers, young men, children, sailors, prisoners, Beni-Israel (Jews), native converts, inquirers, and also ministers and missionaries. To meetings with non-Christian natives I will afterwards refer. In the principal cities I delivered a special lecture to young men, to which the general public was invited,—some well known personage occupying the chair, and admission being obtained by ticket, the young men themselves taking charge of the distribution. My last meeting had commonly the character of an open conference of ministers and others, concluding with a parting address. On several occasions, at this meeting, questions which, according to previous intimation, any parties had been permitted to propose in writing, were publicly answered; the entire service occupying about three hours.

"The places in which exercises were conducted included churches, colleges, institutions, halls—Christian and Parsee, —theatres, palaces, prisons, hospitals, soldiers' prayer-rooms, schoolrooms, ships' cabins, gardens (under awning), and open air. The attendance was in many instances surprising; the longer the visit to any place the more people in general came out. This was greatly owing to the amicable spirit displayed on the part of ministers and others. The blessing that seemed to fall on us I could not but

attribute to the sympathy and amount of intercession which, in Glasgow, Edinburgh, London, and in several other places, as well as in India itself, this Winter Mission enjoyed.

"Here I must add that the success of my visit was much advanced by the use of those hymns which have proved so useful at home in connection with the work of Messrs. Moody and Sankey.[1] My son, a young man under seventeen years of age, I took with me, at my own charges. He was of material service in conducting the musical department. We had no solo-singing; but choirs of Christian singers were readily formed everywhere, and the interest and prosperity of the assemblies were greatly promoted by frequent exercise in lively and spiritual song. Eight thousand small hymn-books, and two thousand books with music, which we took out with us, were bought up with avidity; had more been at hand they would have been rapidly disposed of. In addition to these books we printed in India 13,000 sheets containing eight hymns each—these were distributed at meetings gratuitously among natives, soldiers, children, etc. So much for work among the Europeans.

"With regard to the Natives I found, to my surprise and gratification, that as the result of efforts made by Christian churches, and now by the Government, the knowledge of the English language is so generally diffused that not only in Calcutta, Madras, and Bombay can large non-Christian audiences be obtained, but that throughout India, alike in the distant North-West and in the Central Provinces, the numbers are considerable who are quite able to follow an English address, and more than that, are willing to listen to a stranger, though he comes to speak to them exclusively on the claims of Christianity.

"I addressed no fewer than seven such audiences in Calcutta, the last of these, called by public advertisement, amounting to between 700 and 800 men. I had similar

[1] Neither in this nor in any other of his missions did the Evangelist or his committee derive any profit from the sale of the hymn-books, which were used in thousands.

opportunities of addressing non-Christian natives in Allahabad, Lucknow, Cawnpoor, Agra, Delhi, Meerut, Amballa, Lahore, Mooltan, Amritsar, Jabalpoor, Bombay, Poona, Nagpoor, and Madras. In several of these places the natives assembled more than once to hear me; and sometimes the meetings were crowded. In all, I addressed, during my visit, 29 non-Christian assemblies. The remarks which my auditors made at the conclusion of the lecture were sometimes very interesting and characteristic. The propriety with which they listened, and remained till the close, was surprising. At Mooltan, in the Panjab, I even performed public baptism before a native non-Christian congregation, in the case of a converted Mahometan, without any disturbance taking place. My gratitude to God for having permitted me to address so many native gatherings of my non-Christian fellow-subjects in India is, I hope, sincere. . . .

"Utterance of opinions and pleading for the great Indian field must be deferred to other opportunities. Let me express my wondering gratitude to God for his goodness to my son and to myself during the entire enterprise; that goodness evinced itself from the moment we left these shores to that on which we touched them again, in matters the most minute as in the most important. In going forth I asked great things; I expected great things; and great things I expect even still."

Mr. Somerville started for India accompanied by his youngest son, William. They were joined at Suez by his youngest daughter, now Mrs. Keir, who was going out to Calcutta to reside with her eldest brother Alexander. He welcomed the party to his house. It thus happened that there were four members of the family in India at one time. A large American organ suitable for halls was taken out, and was used at all the meetings.

The most pathetic part of the equipment with which Somerville set out on his mission was a bundle of letters from the fathers of sons dispersed all over Northern India in the civil service, in the tea and indigo districts, and in the ranks of the white garrison. He was charged or

implored to seek them out, to bring them under his loving influence as a Christian gentleman and minister, to revive in them old memories and experiences, and, as God's Spirit might in answer to many a prayer give his grace, to develop the life of God in the soul. The fathers who have done their work for their country and for Christ, more or less, abroad, come home to send out their sons to the same attractive career, and to watch and pray for them that they learn to overcome. Missionaries, chaplains, and evangelists can tell of such cases, almost every mail, in one part of India or another. Somerville was pre-eminently the messenger to win over such, and his papers prove how successfully he executed this most delicate and fruitful mission. Men like the late Samuel Morley, M.P., and Mr. H. M. Matheson were the most earnest and generous in sending him forth. With characteristic ardour and promptitude he outran the London committee in his haste to be on the field of duty. He fixed on this as his motto while in India :

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus.

From his hasty journal-letters to his family we take these notes.

Madras, 25*th November* 1874.—"Rajagopaul was waiting for us at the quay—great delight meeting him. The missionaries very kind. Splendid sight, the young men and women at the Institution classes ; 840 pupils."

Calcutta.—"Landed on Monday, 30th November. I had my first public and evangelistic service the same evening. A large body of ministers of all denominations, Church of England, Baptist, Presbyterian, Established and Free, Methodist, Episcopal, Independents, etc., were present. Several took part. Sir William Muir, a member of the Government whom I saw in London, was there too, and spoke kindly to me ; I understand he has been present each night, except one. The church was full, and every night since then we have had a crowded assemblage from half-past six p.m. till half-past seven. General Litchfield, the American Consul, took one of the prayers last night, and now we have got the hymns in full strain, Willie doing his part very well. Yesterday I had our first midday meeting, *i.e.* one p.m. till two—very nice. Always many ministers and missionaries are with me.

The class of people who come at night is quite such as I could desire. Last night I had my first dealing with inquirers, a few came in. I had the great happiness of seeing one, a fine young man, a sailor in the *Blenheim* steamer, come out of gloom into the sweet light of Jesus. It was a pleasure indeed to observe the effect on him. I likened him to Epænetus, well beloved, 'the *first fruits*' of Asia unto Christ. Another came in who had been long ago in the Glasgow Reformatory in Mr. Playfair's time, and who had been awakened from his deep sleep the evening before. 'My case,' he said, 'has been horrible,' and so indeed, as he told it to me, it was. I have two important meetings with young men in prospect for Sabbath—British in the morning, English-speaking Bengali in the evening. May God bless all this work. It is the *shaking* of *British Calcutta* that we aim at. Let our faith expand to the breadth and length of the Promises of God! Ask all companies of Christians to pray for this great mission."

ALLAHABAD, *4th January* 1875.—"Yesterday a good day here. Good congregation in Baptist church morning, about 250 Baboos. At three, very nice; 98 present, 78 of whom were Baboos. We had a native judge with us and a solicitor of the High Court. The latter made a sensible speech after I finished. In good spirits. Meeting again next Sabbath at three in the "Railway Theatre" with them. A deputation coming to speak to me to-morrow evening, 6. Splendid congregation in Scotch kirk. This morning at 8 a.m. we had our first daily prayer meeting."

ALLAHABAD, *9th January.*—"The audience was larger last night, and the rapt manner in which the people of all ranks and nationalities listen is very striking. We have always a large body of soldiers. Written prayer requests from officers frequently are handed in. The brilliant uniforms have a commanding look. I make use of all the illustrations, anecdotes, and stories I can lay my hand on. We had a few who remained to speak after meeting last night, but there is great reluctance to confer in private, false shame holding many back.

"Sir Robert Stewart, Chief Justice here, claims me as an old friend. He presides at my lecture on the 'Fiery Furnace' to young men on Tuesday."

LUCKNOW, *22d January.*—"We have 3000 soldiers of different kinds at Lucknow, many, most of them, careless yet! not a few are earnest men. Two big men came up to me after the address this evening, one of them an intelligent soldier, the other a superior kind of person, and thanked me for clearing off much mist which had hidden Christ from view."

AGRA, *5th February.*—"Did I mention the awakening of the thirty soldiers at Cawnpore? or the young man who, after being prayed for for fifteen years by his father, wrote to his father this week in Agra, that

last Sabbath at Cawnpore, in the afternoon, he had given himself to Christ; or of the lady at Cawnpore, Mrs. S——, who came in to speak to me, got some light while I talked to her, and has been full of joy since then! Agra is doing very well."

"To-day we were in the Fort. I verily believe the most tasteful mosque to be seen in the world is there. The court and mosque are finer far than the Alhambra. The dust and glare of the roads, city, and country all around are considerable. The hymns are all running down. I suppose Dr. Thoburn's lecture went off well. I see Charles Kingsley is dead, 'Westward Ho!' Ah, how all die! I remember travelling one evening with the late Dr. Symington of Glasgow, in a railway carriage from Edinburgh. Norman Macleod came in, and talked of Kingsley. Now all three are in the world of spirits 'and I only left to tell thee.'"

One of the India newspapers published this contemporary picture of the Agra visit:

"Mr. Somerville conducted the meeting in a manner which could hardly be excelled, leaving a model to which conductors of meetings would do wisely to conform. He threw into it all his delightful good humour, his earnestness, his vivacity, and his pleasing smiles; it was manifest to all that he was as happy and merry and free as a child, and besides, the graceful easy manner of a polished gentleman could be seen in his every movement. All these qualities, combined with the soft thrilling music, sung mostly by those who have learned the *new song*, acted like magic on ministers and people. The time was passed before the various subjects had been more than barely touched upon. An interval of ten minutes was given after the discussion and the answering of the questions, previous to the commencement of the discourse on the Holy Spirit. This was the climax; descriptive power so grand, appeals so eloquent, affectionate, and impressive we have never before heard in India, and never in England except from Spurgeon. When this loving, polished, sparkling preacher walked the whole front of the stage, with his right hand uplifted, forefinger pointing upward, revolving the while and singing first louder, then in a softer and more subdued tone, part of the 9th verse of the 5th Chapter of Revelations, '*and hast redeemed us by His blood*,' it seemed as if he was already antedating the bliss, reflecting the glory, and binding up his best delights, with the ten thousand times ten thousand and thousands of thousands who are saying with a loud voice, 'Worthy is the lamb that was slain.' But, it may be said, this is acting. Aye, even so; would that some of our preachers would act a little more in a similar manner—acting, but without rant or affectation. No person

could act like it unless their inmost soul was in strict harmony with the lofty sentiment. Mr. Somerville has left an honoured name among us; and when Mr. Gregson at the close of the service thanked him in appropriate terms, telling him that his visit to us had been the means of reclaiming backsliders, bringing the children to Christ, converting sinners, and that the hearts of the people had been cheered, he spoke the unanimous feelings of the Church of Christ at Agra."

Delhi, 15*th February* 1875.—"We have had heavy rain for several days. Terrible country this India! Yesterday I preached five times! To-day prayer meeting 8 a.m. I have just come from addressing the soldiers, 2.30, in Fort, under a portico and beside the throne of the Great Mogul. Such a palace as there is in Delhi! Over the interior of one splendid pillared hall of inlaid marble the words are written in Arabic, 'If there be a paradise on earth it is here, it is here.' Don't talk of Alhambras after India. Nothing in Europe equals, I think, Agra and Delhi."

Mooltan, 16*th March*.—"The 92nd Highlanders are at Mooltan, and they came out strong on the Lord's day. We had 550 people at least in the morning. Then a service for soldiers too in the Fort, some miles off. In the evening the large place of meeting overflowed, though the place did not hold so many people as that for morning service. A fine young man accepted Christ on Saturday, and on Monday afternoon, at my last meeting for inquirers, three ladies were among those who remained in anxiety to speak about personal salvation. I had a service for English-speaking Natives as usual at 3 p.m. on the Lord's day. It was under an awning in the open air. Twenty-seven beautifully dressed native gentlemen came, and many of the unlearned were looking on, as well as a good many Europeans. What gave this great interest to me was, I had actually the privilege of baptizing a Mahometan native in presence of his countrymen. He was a very tall broad-framed man from a country district. He had been under the instruction of the Church Missionary Society (Church of England), but as no ordained minister of their society was at Mooltan I was requested to officiate. I spoke to the man first in private, and then I put questions to him publicly before all, and so baptized him. It was an astonishment to me that I was permitted to conduct all in perfect stillness and solemnity.[1] The English-speaking natives made some good observations to me afterwards. Indeed, during all my addresses to them in so many places, I have in every town been treated by them with the utmost respect, and I will ever look back on my work among them with

[1] We have traced the life of this convert from Mohammed to Christ to the present day, and find that he founded a church in his father's village, and has there preached the gospel faithfully.

satisfaction, so far as *their* behaviour is considered. I do not think it worth while at present to offer any general remarks regarding the state of things in India. There is a great deal of good to be met with. A nucleus of living souls to be found in every place. But among the Europeans there is a great deal of frivolity and emptiness, in part attributable to the Church and country. Ritualism is baleful, and Popery is stealthily making its way on account of Protestants sending their children to Popish schools for education, there being a strange deficiency in good school teaching for the upper classes in India."

Amritsar.—The Rev. Robert Clark, of the Church Missionary Society, wrote to him:—"I need hardly tell you again how greatly we enjoyed your visit, and of the benefit which has resulted from your lectures, which are still spoken of in Amritsar. After the evening meeting in the Town Hall, one Hindu at least was heard to exclaim, 'Well, after all that those young men, Shadrach, Meshach, and Abed Nego, did and suffered for the sake of truth, I for one will never worship idols again, although I have hitherto worshipped them all my life.' You will have heard of many such instances during your wanderings in India; and there have been many results which doubtless you have never heard of. We thank God who put it into your heart to come, and pray that He may water abundantly the seed sown, and may send forth many other evangelists to carry on the work. It was His mercy which enabled you, at your age, to do so much, and permitted you to leave India without suffering from the effects of such protracted efforts. Your words of encouragement have cheered us all. We have many opportunities as missionaries in India; we long that *He* may work in and through us, and may open many doors which still remain closed. If *He* does it, it will be well done; and the work will remain. There is a great movement now going on amongst the people; and all reformation will be connected with conflicts and struggles. We ask for your prayers, that we may ever find the Master present with us, fulfilling richly all the promises of His word.

"Our wants for India now are (1) more faithful missionaries sent out by the Holy Spirit with much prayer from the Church at home, according to the apostolic rule in Acts xiii. 2, 3; (2) more talented evangelists, full of the Spirit and of Power, to come to India on cold weather missions, just as you have done yourself; (3) more means to publish vernacular works."

Bombay, 23*rd March*.—"Bombay is a lovely region—such hills, such sea, such breeze, and such civilised-looking streets and buildings! Dr. Wilson is great on Bombay being the 'chief city.' It has 644,000 inhabitants without suburbs, whereas Calcutta includes its suburbs in its population. Well! any way, this is the place for beauty

of country. Neither Madras, nor Calcutta, nor indeed any town I have visited in India, seems to come up to this grand place and its surroundings. I record my first impressions. Old Dr. Wilson, and Mr. Conder, and a new young missionary, Mr. Mackichan, were all waiting."

Bombay, 29*th March*.—"I had a fine occasion on Saturday night in the Free Church Institution, about 300 natives, Hindoos and Parsees, with about 70 other ladies and gentlemen. Good Dr. Wilson and all the missionaries present, Colonel Phayre, Colonel Styleman, and General——— and wife, etc. I spoke from the top of three tables with a benevolent carpet on them to hide the denominational segments of the rickety foundations, and 'Paul and Silas' in the dungeon with the 'man of Macedonia' dropping his suicidal sword came off with great force! How interesting these meetings with natives are! I agree with you it has been worth coming to India to speak to *them*. I am preaching night after night in the Framjee Cowasjee Hall (Parsee). I stand on a high and broad platform and proclaim the unsearchable riches of Christ with voice loud enough to wake the echoes of the Ghauts. We are having good audiences. The people have a troublesome custom of coming in late. Our morning prayer meeting, half-past seven, very lively.

"The weather is now very hot, and will become increasingly so. Great care is necessary; but both Willie and I are exceedingly well; 'faint' sometimes, as you may suppose, 'yet pursuing'; and though the work is laborious, sometimes depressing, yet we have got on by God's blessing marvellously. I am preaching at present night after night."

Bombay, 1*st April*.—"Large attendance in the Cowasjee Hall last night. Mr. Bowen, editor of the *Bombay Guardian*, said it was the largest religious assembly, Sunday or week-day, he had seen in Bombay. We had a good meeting of young men last night about a young men's society. Eighty young men signed desirous of having the society started.[1] Dr. Wilson has behaved in the kindest and most loving way, the Methodists too. Mr. Harding, an American Presbyterian missionary, Mr. Mackichan and Mr. Stothert, both Free Church of Scotland missionaries, very kind, also Mr. Conder, and Dr. Macdonald, medical missionary."

Besides the learned and saintly John Wilson there was another devout scholar and hermit in Bombay who has left a criticism of Somerville's preaching. George Bowen was still there living on sixpence a day, editing the

[1] The Young Men's Christian Association of Bombay, Mr. Henry Conder, president, has been a blessing to Western India ever since. It opened a New Home in 1890.

Bombay Guardian, managing the Tract Society's depot, preaching daily in Marathi to the natives at the street corner, often confessing that he was not aware of having been the means of bringing one human being to Christ, yet ever joyful because ever about the Father's business. He is the missionary who, with Erskine of Linlathen, so fascinated by his spiritual writings Dr. William Hanna that the biographer of Thomas Chalmers and friend of Dean Stanley edited the *Daily Meditations*[1] which, with *Love Revealed*, and his other works, is almost worthy to rank with the writings of Leighton. George Bowen thus wrote of an "all-day meeting" in the great capital of Western India :—

"The entrance of Mr. Somerville was an agreeable surprise, as it was not thought he could attend. Informed of the subject that was before the meeting, and invited to speak upon it, he gave a very beautiful and impressive address that will long remain in the memory of those that heard it. With reference to our Lord's words : 'If any man thirst let him come unto me and drink, and forth from him shall flow rivers of living water,' he described a beautiful Scotch lake embowered in hills, having besides its own loveliness the reflected beauty of the heavens and of the green hills ; we follow the lake till it finds a narrower channel and flows forth as a river upon whose banks are many factories, which receive their impulses from the stream ; fertility and enterprise mark its onward course ; the great city is reached and passed ; finally the river pours itself into the ocean. He dwelt upon the fact that the Christian can only give as he receives. The stream of vivifying influence that issues from him must first descend into him. Men plunge into the heart of Africa to try if they can discover the rise of great rivers ; but there are great rivers of hallowed influence issuing from the individual believer. Words of earnest appeal followed.

"Garrick, having been asked by a clergyman why so many more flocked to hear the actor than to hear the preacher, replied : '*We* deal with fiction as though it were truth, *you* deal with truth as though it were fiction ; we speak as though we believed what we said, you preach as though you did not believe what you preached.' Everything in the histrionic art depends upon fidelity of representation. Why? Because what is

[1] *Daily Meditations*, by the Rev. George Bowen of Bombay, with introductory notice by the Rev. W. Hanna, D.D., Edinburgh : David Douglas, 1877.

shown is thus made to appear real to the auditory, their attention is arrested, absorbed, brought fully under that which is presented to them. The reason why men love the theatre rather than the church lies deeper than that which Garrick adduced ; they do not love the truths of revelation, and have no desire to be brought under their power. This only constitutes an additional argument for a faithful presentation of the truth, such as shall cause it to appear real, and exercise its appropriate sway over the mind. 'We believe and therefore speak,' said the Apostle Paul. The preacher must himself have strong faith in the reality of that which he has to present, which will cause him to make it appear real. The actor, in order fully to enter into his part, gives himself wholly to it ; for days and weeks together he just fills his mind with the subject, and *lives* the character which he wishes to produce. In like manner he who would faithfully produce the truths of Scripture must give himself wholly to them ; must live with Jesus and his apostles, journey with them, and by constant familiarity be brought under the power of the truths embodied in their lives. We admit that, besides all this, some men may be specially gifted as regards the power of description. The Rev. Mr. Somerville has this power in great perfection ; and great numbers have felt in hearing him this last week that many Scriptural facts have been made to assume the form and feature of present realities. Some object to Mr. Somerville's acting ; and it is certainly far removed from the staid, conventional way in which many ministers think it necessary to preach. But Mr. Somerville evidently considers himself an interpreter bound to reproduce the original to the best of his ability ; his object is to bring men under the power of that which he has to set before them. But is it necessary always to be instituting comparisons ? There are diversities of gifts, and it is well that there are. We are thankful that the great things of the gospel are from day to day so powerfully presented by this evangelist, and so effectively photographed in the minds of the hearers."

By Poona, Nagpoor, and Jabalpoor, Somerville worked his way across India again to Calcutta, in the dry hot winds of the Deccan :—

Poona, *9th April.*—"I am wonderfully well. On Sabbath never better, but at night I caught cold in bed, and have been unpleasantly hoarse. My 'Fiery Furnace' and 'Farewell' had to be delivered with an apology. I am astonished I can get on. But though the music of utterance is marred, the march of impassioned evangelisation must go forward !"

Nagpoor, *17th April.*—"Dr. Wilson came out from Bombay expressly

to spend a few hours with us at Callian, where the train, en route for Nagpoor, halted some time! It was extremely kind in one so old and valued. Mr. Cooper, too, came some distance to meet me along the line, costing him hours to do so.

"I could not get a hotel to lodge at, and Colonel M'Kenzie, one of the chief people here, and son of Dr. M'Kenzie, Provost of Inverness, has received us, and shown us the greatest kindness. The people of Nagpoor have come well out. The natives held up hands in token that they wished another *Gospel* address from me, and we had a grand meeting of children. Mrs. Cooper, as you know, is a fine, hearty, and motherly woman, and I had much pleasure at seeing her nice flock of *black* girls, who are Christianised under her kind instruction."

CALCUTTA, *23rd April.*—"Here we are again! What a marvel! Ourselves and everything about us, just as all were when we started on our great, and in great measure unknown, northern journey on the 31st December 1874. What a tract of country have we gone over! To think of the cities and villages we have visited, the great rivers and giant mountains that have met our eye, the successive assemblages of countenances we have looked at in our meetings, the people we have addressed, often so various in colour, costume, nation, and religion. The meetings with soldiers, natives converted, and more frequently heathen, the children, women, young men, seamen, etc., we have had, the estimable ministers and missionaries we have fallen in with, the loving Christian hearts who have hailed us as we came nigh, and the tokens of the Master's kindness we have had, and of many kinds too, all the way. We have reason to say, Hallelujah!

"I have often felt and said, that the blessing that seemed to float over our gatherings was due to the continuous remembrance in which many friends of Jesus at home, and in India also, were keeping us before God. Now we are in Calcutta, and though I have held no fewer than 249 meetings since I left it, it seems to me as I had been asleep for a night."

MADRAS, *7th May.*—"I have had the usual enormous amount of work. Yesterday I had no fewer than four severe addresses to deliver. Willie stands well, and the hymns, simple and sweet, go on grandly. I addressed about 400 natives attending the Institution yesterday. To-night I have *heathen* natives again, and young men's meeting after. To-morrow at 7.30 a.m. a meeting of children; evangelistic at night. I expect to preach at 7 a.m. on Sabbath morning, 9th May, if the *Khedive* will wait so long, and then we shall embark for Suez, and bid, I cannot but think for myself, good-bye to India for ever! India henceforth dear, indeed!

In India, as elsewhere, the most enduring memorial of

Somerville's evangelising was in the changed hearts and lives of men and women. But in India the most evident memorials were the Young Men's Christian Associations, especially at Bombay, Lahore, and Calcutta. There, and at Simla, they still bear witness, year by year, to the large-hearted wisdom and love of him who founded them.

When the impassioned evangelist addressed the first General Assembly of his Church after his return he closed his eloquent plea for more missionaries to preach to the peoples of India in the native tongues with these words: "Let us cherish large expectations: let us take hold of the promises and believe in the power of the gospel and of the grace of God. Only two hundred and eighty years after Christ's ascension the Roman Empire declared itself Christian; India's millions may speedily be gathered in. Come out, young men, to the mighty field! Three young men in the fiery furnace shook all the realm of Babylon. Come out, old men, there's stuff in you yet! One old man in the lion's den shook all the world!"

CHAPTER VII

1876–1877

SEPARATED FOR CATHOLIC WORK

Sent to Canada in the summer of 1876—Three months' preaching over 5800 miles—Centennial year of United States Independence—Recollections of his visit thirty-one years before—"Heaven will take care of itself"—Future of the United States—At Somerville-Ashton with his brother—Growth of Canada—Praise must be joyful in words and music—Ottawa and Montreal—A day with Mr. D. L. Moody at Springfield—The three powers—A Missionary to the world—Glasgow United Evangelistic Association—The men who founded it and their methods—Somerville called to preach Christ wherever the English language is spoken—Comments of the Newspapers—Action of the Presbytery and General Assembly—An Anderston deacon's opinion—Somerville's doctrinal motto—Blessed by Andrew and Horatius Bonar—The University of Glasgow completes the recognition—Paris and Vesuvius—"In first-rate condition for Australia."

India in the winter of 1874-1875, Canada in the summer of 1876, were the scenes of the unresting and joyful toils of the minister of Anderston in the intervals of his pastoral and congregational work. The General Assembly of the Free Church of Scotland, which had just received into union the old Cameronian or Reformed Presbyterian Church, sent him forth, glowing with the enthusiasm of brotherly love, to Toronto, to congratulate the Presbyterian General Assembly there on a still fuller union, and to preach the gospel in every city. During more than three months, after landing at New York from

the Cunard steamer *Scythian*, he travelled a distance of 5800 miles throughout what was then called the the two Canadas, or Ottawa and Quebec, in New Brunswick, Nova Scotia, and Prince Edward Island, and in a portion of the United States, delivering upwards of a hundred sermons and addresses in thirty great centres, from Ottawa and London in Canada West to Savannah in Missouri. He was accompanied, as in India, by his youngest son as leader of the service of praise. Thirty-one years had passed since his former visit to Canada, but everywhere he found a remembrance of his startling appeals and gospel words. The whole cost of the tour to the colonial committee of his Church, which had chosen him for the mission, was a hundred pounds, and thirteen pounds for pulpit supply. That of his son, and much additional expense, he personally discharged. His economy and accuracy in all questions of church and charity economics were as remarkable as his big-hearted generosity and delicacy as a Christian gentleman.

The year 1876 was the centennial of the independence of the United States of America, celebrated at Philadelphia with a national joy and ceremonial peculiar to the greatest Republic. The philanthropic George H. Stuart[1] of that city claimed Somerville and his son as his guests, and placed them in the very heart of the movement. Dr. Somerville's letters to his family during this tour, as always, were hastily written in places and at times the most extraordinary, while he did not neglect the correspondence with evangelists all over the world, whose number was ever being increased by each new apostolic journey.

"Guelph, Ontario, 22*d June* 1876.—From New York, W. and I came north to Toronto by the Hudson Railway. I dropped into a Methodist church at Poughkeepsie on the way and preached to them. You would get the *Toronto Globe* with my sermon in the Assembly church: I preached again twice to a great crowd, and had a vast meeting of children and grown people. I addressed the General Assembly twice, once on general topics as a delegate and once on India

[1] See his *Autobiography*, published by Nisbet & Co. (1890).

and Foreign Missions. I have been received with the greatest kindness and respect, though there is no end of principals, professors, and D. Ds. I have an Evangelistic meeting at night at each place and a nice Bible reading in the morning, 11 a.m. I go to Ayr to-morrow—Friday, Galt for Sabbath (three times) ; Dr. Wilson's (Bombay) brother-in-law, Dr. Bain, was minister there till his death. To-night at Guelph we had a fine auditory. One thing which cheered me, and all, exceedingly, was, that for the first time we had an American organ (of first-rate quality). What a difference these light and sweet-tuned hymns make on the service ! I really love the psalms ; but I do not love the drowsy tunes we sing to them. Willie played capitally and got a nice choir to help. One astonishing thing about my present visit to Canada is to find the multitude of people everywhere who heard me thirty-one years ago, and are still in good health ; but this is not all, not one sermon I preached them seems to have been forgotten ! Texts and subjects and heads are all quoted to me. I had rather a small meeting *here* in a Methodist church thirty-one years ago. Well, to-night, quite a handful of people well stricken in years came up to me after service, and told me what I had preached, one saying the sermon 'Scenes in a prison,' was like a succession of Bible pearls hung on one thread. An old lady at Elora to-day who lived at St. John, New Brunswick, when I preached *there* thirty-one years ago, told me my text. The Honourable George Brown, proprietor of the *Globe* newspaper, came to me at Toronto, and told me he was twenty-six years old when he heard me in 1845, that he remembered the sermon, and that he believed there was not a month during all these thirty-one years that some one had not spoken to him about that sermon. *This* really is almost incredible, but so he said to me.

"I see of course a great change since I was here. This town, for instance, was a little place. It is now large and flourishing, full of sewing machine manufactories, and it makes the finest organs in Canada, nay, they say, in America—small American organs I mean. What astonished me most was that I actually noticed a change on the form of the Falls of Niagara ! The horseshoe fall has run back in a sharp angle at one place. I went for the second time under the fall, I did so before when in Canada. Twice on top of Sinai ! Twice on the top of the Pyramid ! ! Twice under Niagara ! ! ! What next ? Shall it be twice in sight of the Himalayas ? . . .

"Death is busy at home as usual in my absence. I see James Leitch Long has died in a moment, and Dr. Eadie. They all go. I wait my time. *My business*, however, I feel is not so much to think of even heaven, but to labour and care for the Church of God in this poor earth. Let us give heed to the Church of Christ on earth, and heaven will take care of itself."

"SAVANNAH, MISSOURI, *8th July* 1876.—At Philadelphia we had a somewhat golden time. Through the untiring kindness of Mr. Geo. H. Stuart my visit was turned to the very utmost account. I had three services on the Lord's day, each larger in attendance than the other, and the evening one very large. Heat sweltering of course. The 4th of July was the great centennial commemoration. I addressed (with others) two meetings of religious character on that day at 6 a.m. and at 4 p.m. The people much interested. Through Mr. Stuart, W. and I got about the very best seats in the stand or platform, where all the grandees and the grand orations and odes were concentrated. I was introduced to the future President of the States, to the present Vice-President, who presided for the day, to Mr. William Thornton our Ambassador, to General Sherman, 'Hold the fort' Sheridan, and others, etc. etc., to the orator for the day, and the poet. In the evening I was introduced to His Imperial Majesty the Emperor of Brazil. . . .

"Notwithstanding the blazing heat the country is rich in verdure, Indian corn and other produce, forests on forests, teeming with green leaves. The very *weeds* are beautiful. There are about forty millions of people in the States;[1] but the land could easily sustain 200 millions, and by and by it will. I do not wonder at the Americans exulting in their country. I do not know any country like it. I have not met with any drunk people, even amid all the jubilations of the myriads at Philadelphia or at the exhibition. The people in Philadelphia had a nice contented look about them, as they marched past in endless torchlight procession. The ministers are almost universally teetotalers. Great Britain will never be able to hold her own unless she throws the disgusting bottle aside.

"If America were only *vitalised*, she would be a magnificent country, and power for good in the earth! I felt I had a mission at the Centennial. It was in form to say this which I continued in public and in private to repeat. The great John Adams (one of the chief founders of the Republic) said 100 years ago that it was the will of God that these two nations, Great Britain and America, should be *forever sundered*—but our cry at the opening of a new century must be, it is the will of God that these two nations should be forever united?—united not under the same government or laws, but united to speed on the Christianisation of the globe. The whole world has an interest in their mutually maintaining peace. . . .

"I preached three times here on the Lord's day and again on Monday night. We had a jolly time at "Somerville-Ashton," for so we have named Colin's (his brother) habitation. I was greatly pleased

[1] In 1890 there were sixty-four millions.

with all I saw, and feel quite happy having such a nice set of new-found relatives in the American world."

"WOODSTOCK, ONTARIO, 19*th July* 1876.—On the 15th we came on to London. To this place I received a call thirty-one years ago. It is a great city now. In consequence of the stubbornness of a minister, who insisted on my preaching in his little church on Sabbath evening, I was obliged in this burning weather to have four services on Sabbath, July 16th. We had splendid congregations, with flowing hearts all day. The St. Andrew's people, my old callers, were extremely tender and kind, generous too, though I could not accept their gift except to allow them to pay our hotel expenses. . . .

"It is awfully hot. I drink like a fish, *i.e.* water, with an occasional soda and ice. When I am able to sleep, and to take in a moderate supply of provender, I get on very well. It is a great work I have on hand. May God bless it. My business is in part to awaken expectancy of blessing. Vitalisation, combination (*i.e.* unity), sympathy, and expectancy are grand requisites for the Church in these days. . . .

"The work is very laborious, and the lack of our musical aids makes it less smooth. I really am a little weary of 'Coleshill' jubilancy, nor even to 'St. Paul's' do I think the trees would clap their hands as an accompaniment. I would like to have some music distinctively expressive of the joy unspeakable and full of glory, not but that the soft melody for the broken and contrite heart is of use in its place. Song, however, with me is in general a matter of praise. 'Is any merry, let him sing psalms.' The Church of Christ wants a *great roll* of joyous song to carry her over strands and ragged rocks."

"OTTAWA, 28*th July* 1876.—I preached at Hamilton three times to large congregations. At the second we had 1100 children, besides grown people in the galleries. I had a large Bible reading next day, about 550 present. In the evening we came on to Toronto again. Took tea with Dr. and Mrs. Topp, who have been affectionate and kind to a degree. At 6.30 a.m. on Tuesday we left for Kingston. I had two evenings and one day Bible reading there. I also addressed the convicts, 360 Protestants, in the Penitentiary yesterday. At 5 a.m. we left by steamer for Prescott, passing through the lake of the thousand isles. Thence we took train for Ottawa, which we reached about 4.30 p.m. People waiting for us, all kind. I was here in 1845. It was then called Bytown. Now it is a grand city, with the finest buildings in Canada, and perhaps the finest building, as a house of parliament, in all America. I preached last night. Have just had a Bible lecture to-day, and preach again in the evening, 7.30. The churches are very fine and large. Indeed the churches of Canada astonish me everywhere. All things indicate a young and promising country, ready like the hedges in spring to burst into luxuriant beauty.

After service to-night we shall go on board a steamer for Montreal. . . . Willie on a raft shot down a rapid of the Ottawa—great fun, as E. would say. How I wish I had some qualities in preaching that Mr. Moody has! but thorns will stick in the flesh, and we must be content to limp on with slow limbs under the prop of the promise 'My grace is sufficient for thee.' What need of the strength spoken of by the Lord! 1. Power of bodily frame, such as Moses had, Deut. xxxiv. 7. 'natural force.' 2. Power of intellect and heart: 'The sound mind,' 2 Tim. i. 7. 3. The power of the spirit. Acts i. 8. The last is greatest, and most needful of all."

"MONTREAL.—I am, as you may believe, pretty tired. How I get through all this physical, mental, and exciting work is to me a marvel. The collapse will come some day, but as yet, by God's good hand, 'The eye is not dim nor the natural force abated.' . . .

"On Tuesday night we yielded to Mr. Joseph M'Kay's importunate kindness, and came up to his house. Miss Gordon had returned. . . . James should be looking out for a good holiday. It is poor economy to stick too close without respite and change. We need to go out with cans, baskets, and hempbags to gather in stores for the hungry people. A little summer locomotion is good study work. . . .

"Are any seeds sown in my study window? I have read Dickens's *Child's History of England* with interest. It almost makes me a republican, when I scan in brief the story of these terrible beings, called kings and queens of England, all except the present good Victoria."

"SPRINGFIELD, 22*d August* 1876.—Here we had the great gratification of meeting with Mr. D. L. Moody, who by appointment came from Northfield, where (fifty miles off) he, his wife, and son William and daughter Emma live. He came with his younger brother. There are seven sons. He was looking well. He said we were the only persons who had as yet induced him to quit his study. He said he studied six hours a day. He took us round the beautiful city in an open carriage. He was in great spirits, talked about his preaching on his return. At Northfield the people are very generally Unitarian. His family had been Unitarian, one of his brothers had been converted. He amused us by telling us of one man, a farmer, who had been a Unitarian, who, when Mr. M. proposed the formation of a young men's association, and that its fundamental principle should be,—The full inspiration of Scriptures, cried out aloud in the meeting, 'If that hitching post won't serve, nothing else will!' He asked about Glasgow. I told him how much there remained of the work that commenced when he was with us. He asked for Mr. Scott, Messrs. Purves, Dr. Bonar, Mr. Allan, and was gratified with all I had to tell him. He is busy preparing new sermons, as on 'Death,' 'Ahab' 'Lot,' and 'Roll away the

stone,' etc. He puts his thoughts down on paper, and puts the separate pieces on each subject into respective envelopes. I asked him whether 'Judge Gale' were still in the Lord. He asked a person some time ago whether Judge Gale were still standing, meaning steadfast in faith. 'Standing, sir,' replied the man, 'he is standing at the right hand of God!' It turned out, however, that it was his good wife who had died; Judge Gale still lives, and for Christ.

"Mr. M. was much pleased when I told him a lad in India had sent £20 to his uncle in Missouri to go and hear him. 'That is worth being,' he said, 'a nephew to an uncle.' He was very anxious to know what to do for the future. 'They wish me,' he said, 'to go round the world.' He asked me many questions about India. He is engaged to go to Chicago in October, and to Boston in January next. After that he does not know what his future will be. He said 'The great mistake in my life was only staying four months in London; I should have stayed there a year. I could not touch such a city in four months. By working on *it* with its millions, the whole world might be reached.' I proposed to take a number of names of Scottish friends put down on paper, and that he should put a cross at each, signing his name at the bottom of the list by way of salutation; but he thought a text would be better. So we set to work and a text was appended to each name in his handwriting. These we shall transmit by note when we reach home. He asked most warmly for Mr. Campbell White, and spoke with affection of Mr. White of Overtoun and of the whole family. He said 'the Glasgow convention' was one of the happiest in his life. He asked for Mr. Peter Mackinnon, to whom he referred with much affection. We had prayer in my room, both of us engaging. He would fain I could have put off my return for another week and come up to Northfield and spoken there. He had made his coming to Springfield an occasion for a sermon there that evening. We had tea together. He said he eats meat three times a day, and could speak immediately with ease after eating. He acted towards us with utmost kindness. Told his brother I was his Scottish father. He saw us off in train for New York. I was struck as usual with Mr. Moody's self-forgetfulness or self-abnegation, his affection, sincerity, and simplicity, and entire absence of acrimony and evil-speaking."

The time had now come for the public and formal recognition of the Minister of Free Anderston church as a missionary to the world by the united evangelical Christian communities of the city of Glasgow, with the co-operation of his own church and congregation. The catholic and combined organisation which summoned him to become a

modern apostle, acting under the direct influence of the Holy Spirit as in the book of the *Acts of the Apostles*, xiii. 1-3, was and is still known as the United Evangelistic Association of Glasgow. When in 1874-1875 the city experienced the deep and wide-spread revival of religion which bore as one of its richest fruits brotherly love, drawing together in common worship and service ministers and members of all the Churches, a committee was formed to guide, consolidate, and extend the movement.

When A. N. Somerville, who had from the first been prominent in the loving union, was in India and again in Canada preaching and provoking to love and good works, the committee developed into the most remarkable and aggressive spiritual and philanthropic agency of this generation. William Carey's Missionary Society, formed eighty-five years before, and to hold its centenary in 1892, was the good seed sown by one man which, apart from the work of Wesley and Whitefield, has produced all the subsequent home as well as foreign missionary work of the nineteenth century. Next to Carey's personal conception and action we place, in importance and value to mankind, and in the wisdom, generosity, thoroughness, fruitfulness, and permanence of its activities, the Glasgow United Evangelistic Association. Its basis is wide—every subscriber of at least five shillings a year who holds the nine verities of the Faith common to all evangelical creeds. Its object is catholic—the furtherance of Protestant Evangelistic work at home and abroad, but especially in the city of Glasgow, its suburbs and neighbourhood. Its direction is wise—forty men annually chosen, working through sub-committees with a sufficient and self-denying executive. Its weapon is all-prevailing prayer every day at noon for all, every week on different days for workers, for mothers, for children, for ministers, for young women. Its aims and results are wide as the commission of Christ.—Evangelisation, Edification, Amelioration, all directed to the souls and bodies of men, women, and children, and especially to the lowest poor for whom no man and no agency cared.

Before Somerville went to Canada this Association had as its pioneering centre a vast tent on Glasgow Green, which, when the storms of winter had torn it to rags, was succeeded by a drill hall in Greendyke Street. On 4th May 1876 Mr. Alexander Allan, of the great steamer line, surrounded by his fellow-directors and workers, laid the foundation-stone of the new Evangelistic Hall in James Morrison Street, erected at a cost of £15,000, on a site granted by the city. Followed by the Young Men's Christian Association's head-quarters in Bothwell Street, and along with smaller buildings, bandstands, and rooms owned or rented throughout the East End, this Hall has been ever since the rallying centre for the destitute of every class among the quarter of a million of human beings in the second city of the Empire, who keep outside of the Church of Christ with which this Evangelistic Association works on Bible lines. From the first the new organisation was as fortunate in its executive as in its directors. The late Rev. James Scott, B.Sc., a preacher whom the Free Church of Scotland sought to send out as a missionary to Africa, gave his life to the work.

In this United Evangelistic Association, which, in the seventeenth year of its operations, is more wide-spread and vigorous than ever, Somerville saw the outcome and the complement of all that he had been doing and aiming after in the forty years of his ministry at home and abroad. "We do not try to do the work of the Parochial Board—relieving the poor as such; nor yet that of the Church of Christ, whose duty it is to supply the want of 'poor saints,'" wrote the directors of 1877, who, under their department of amelioration, fed and clothed thousands of starving and homeless ones at the Sabbath morning breakfast and the winter tea and the children's dinner. "We give food simply because by this means we reach a class already too poor to be pauperised, and which is brought under the influence of Christ. No Gospel agency works at a lower level than ourselves," and it works for the children by a joint committee of the Foundry Boys Religious Society. From Alexander Allan to the present conveners of the several departments, men like Messrs. J. Campbell White,

William Sloan, J. S. Napier, George Macfarlane, and Alexander MacKeith, the ablest, the most generous, and the most spiritual of the merchant princes and citizens of Glasgow have directed this vast and varied mission at home and abroad.

On 1st December 1876 Somerville volunteered and was called to separate himself for the preaching of Christ "wherever the English language is spoken," under circumstances thus described by the Rev. Thomas Somerville, minister of Blackfriars' Parish, Glasgow.

"Shortly after the service of Mr. Moody had drawn more closely together ministers and members of all denominations, some of us had assembled in the hall of the Waterloo St. church as the members of the Evangelistic Association. We had nearly concluded the business of the hour when Dr. Somerville came in with his springing footstep. We all gave him a warm welcome, but little did we expect the announcement which he had come to make. He told us in his high clear, and affectionate tones, that he had been thinking over the matter and he wished to free himself from the localised work of his pastorate and to give himself as a missionary to the world under our authority and auspices. We could scarcely believe our ears. The aged man after forty years of honourable and successful labour, at a period when most men seek repose, proposing to himself and to us the fatigues, the journeys, the sacrifices that even the youngest might shrink from? And yet there was no doubt about it. There he stood before us, the man that had a history before some of us were born, the early friend of M'Cheyne, Burns, and the Bonars, advanced in years and yet young in enthusiasm—his eye not dim nor his natural strength abated, the white hair falling upon his shoulders and the bright sparkle in that wonderful eye—strong in the bone and warm in his feeling like all his race, proposing to go forth to the nations in the service of his Master. His face was lighted up with the light that is never seen on earth or sea. It was the most beautiful and heroic sight I ever beheld. We affectionately remonstrated. Such labours were not for him at his age. But there was no use in trying to shake his strong purpose. He carried us away with his strong will. Dr. Wallace was called upon to unite in prayer. And then he addressed us, taking these words of the seventy-first Psalm "Now also, when I am old and gray-headed, Oh God, forsake me not, until I have shewed thy strength to this generation, and thy power to every one that is to come." I cannot describe the impression made upon us. He was in tears, and so also were we. It was a picture never to be forgotten."

This was his formal call:—

"2 Somerset Place, Glasgow, 1*st December* 1876.

"Rev. A. N. Somerville.

"Rev. and dear Sir.—At a meeting of the Directors of the Glasgow United Evangelistic Association held in the side room of Ewing Place church on Monday, 13th November, at which were present the Revs. Andrew Keay, George Stewart, Robert Blair, M.A., William Boyd, J. G. Scott, and Gilbert Lawrie, M.A., Ministers, and Messrs. Alex. Allan, J. S. Hatfield, William Sloan, Alex. Sloan, John Galloway, A. H. M'Lean, James Scott, J. R. Paton, George M'Farlane, J. H. N. Graham, J. S. Napier, Alex. M'Keith, and J. R. Miller, Alex. Allan, Esq., President of the Association, presiding, it was moved by Alex. Sloan, Esq., seconded by Rev. George Stewart of Ewing Place Congregational church, and heartily agreed to, 'That the Rev. A. N. Somerville of Free Anderston church, Glasgow, be invited to give up his ministerial charge (though not his connection with the Free Church) and for the future devote his life to the furtherance of the gospel at home and abroad, but especially among the English-speaking people in foreign lands, and, as far as in his power, among the non-Christian natives of these countries.'

"In laying this extract from our minutes before you, and asking you to comply with our request, we are aware that we are taking a somewhat bold step. You are already a veteran in the Master's service, and might well be excused if you felt inclined to retire from the arduous work of the ministry in order to enjoy the rest and leisure to which you are so fully entitled. Instead of that, however, we ask you to increase your labours—to leave the land of your fathers, a large and deeply attached congregation, even home itself with all its comforts and endearing ties, and go throughout the world, thus to encounter manifold perils by land and sea.

"The great awakening which it pleased the Lord to give to our beloved land during these recent years has led very many in our own and other cities to ponder more deeply the command of our risen and exalted Redeemer to 'go into all the world and preach the gospel to every creature.' This and other weighty reasons, three only of which we shall mention, induce us to take this decided step.

"I. The object contemplated is so good, so great, and so thoroughly in harmony with apostolic teaching and action. You are invited, as far as it may be in your power, to go wherever the English language is spoken, bearing a message of love and goodwill to all who in every place love the name of our Lord and Saviour, and to do your utmost to promote the diffusion of the gospel among the nations of the earth.

We trust and pray that by your efforts the love of Christians may be deepened, their faith increased, and their zeal stimulated, and that among all the residents in the places visited a deeper concern may be awakened regarding spiritual things. We believe few know better than you do yourself the urgent need there is for such a mission.

"II. We ask *you* to go, because we believe you to be specially qualified by the Great Head of the Church for the work indicated. Your well-known large-heartedness and sympathy with every work undertaken by any section of the Church which has for its aim the advancement of the Redeemer's cause; your love to the brethren and enthusiasm in whatever you undertake; your apostolic fervour in advocating the claims of Christ and His gospel, and especially the fact that the Lord Himself has been pleased to use you very signally already while prosecuting similar work in India, British America, Spain, and other places, leads us to conclude that you are in a very special manner prepared and adapted for the accomplishment of the end in view.

"III. We believe that if you now make the sacrifice we ask of you the whole Church of Christ in our land may be stimulated to take a more hearty and practical interest in their brethren in distant lands, and especially that young ministers of Christ may be provoked thereby to show greater readiness to leave home and give themselves more heartily to the great work of evangelising the world at large.

"In the event of your complying with our request we agree that you should be left unfettered as to *when*, *where*, and *how* you should work. We, as a United Association, representing all the Evangelical Denominations in our city, promise you in all your work our cordial and prayerful sympathy, and to do our utmost to secure the same from other Evangelistic Associations throughout Great Britain and Ireland.

"Of course a work of this nature will necessarily involve a very considerable outlay. We, as an Association, do not charge ourselves with the money arrangements, but in regard to this and other matters you are referred to the following gentlemen, whom we have appointed as an administrative and consulting council, viz., Rev. Aw. A. Bonar, D.D., Messrs. John Campbell White, Alexr. Sloan, A. S. D. Colquhoun, and James Scott, who will gladly assist you in arrangement of meetings, plan of work, correspondence, etc., in so far as lies in their power so to do.

"Trusting and praying that you may be guided to a right decision in this very important matter,—We are, Rev. dear Sir, yours very truly.

"JOHN R. MILLER,
"ALEXR. MACKEITH, } *Joint Secretaries.*"

Such a "call" attracted the comments, generally admiring, of the daily newspapers of Scotland. A Glasgow evening paper recalled how, once, when the Free Presbytery were discussing union with other Churches, Mr. Somerville in the innocence of his heart professed himself utterly unable to understand why any Free Churchman was opposed to Christian love, and ("glancing in a furtive, maidenly, affectionate way towards the stern foe of the union") added that he loved even him so much that he could fall on his neck and weep. But the Doctor gave him no encouragement to make such a demonstration of affection, and even denounced such regardlessness of principle as savouring of weakness. On the condition that he should receive no salary, and that his allowance as *emeritus* minister of a congregation he had so served for forty years should not exceed £200 a year, he put himself in the hands of his Presbytery, declaring his willingness to go if his Church also should send him. Never, he explained publicly, had his ministerial emoluments been greater; while his people were about to erect the great edifice close to the New University, which has since been known as Free Anderston church, under the Rev. J. M. Sloan and subsequently the Rev. Thomas Adamson. Nor had there ever been any lack of harmony between him and the people, nor had the fountain of utterance in his own case run dry. But he liked the catholic character of an Association which, in a pleasant unity, represented the various sections of evangelical Protestantism. His great business for the future would be to win souls to Christ in all lands, and, if he could, to help all Churches. He was just sixty-four years of age, and must, since his last distant campaign, lay his account with abating force. Still, age is a talent in itself; his example might be useful and his years secure respectful regard abroad. He would consider himself the missionary of his congregation, of the Presbytery, and of all who would give him their sympathy and prayers.

Very strong opposition indeed to his translation from Anderston parish and district to the world would have

been made by his congregation, but, said one of the deacons to the Presbytery, "We felt we had no ordinary man to deal with. For some years the minister's mind had not been regulated by any known law. He is just like what Obadiah said to Elijah—'It shall come to pass as soon as I am gone from thee that the Spirit of the Lord shall carry thee whither I know not. We should be fighting an unequal battle, and so we give in." The Presbytery and General Assembly thereafter consented. The Church's colonial committee urged the colonies of Australasia as the scene of the first apostolic tour, and a guarantee fund of £2000 for the travelling expenses of Mr. Somerville and his youngest son was at once raised. Farewell meetings followed thick and fast, at one of which Horatius Bonar and at another Dr. Andrew A. Bonar spoke. "I am a little older than you," said the latter to him, "and I think I was in Christ two years before you. I remember how it was rumoured in the Edinburgh classes that you and M'Cheyne had become very decided. I thank God that I have never known you otherwise since then. You sometimes remind me of Caleb. Like him, when very young, you gave a good testimony to the land of promise. But it was when Caleb was over eighty that he did his most wonderful exploits. I trust we shall hear from you of the falling of many a Kirjatharba in foreign lands." And the departing evangelist replied—"Personally I shrink from calling my contemplated journey an act of great self-sacrifice. That is more than the case deserves. My doctrinal watchword, wherever I go, will be 'Christ for us a substitute; with us no substitute for Christ.'"

At the Glasgow noon prayer meeting, when Mr. Somerville preached for the last time before his departure, he said, "A mission like mine should resemble the river Rhine, which drains a basin of 86,000 square miles. It is fed by the incredible number of 12,000 little streams. I want my mission to be sustained by twelve thousand intercessions; then what might not I, a reed shaken with the wind, be enabled to do." Dr. Horatius Bonar, who was

present, replied to him :—"You and I have often walked the streets of Edinburgh in other days and many happy times we have spent with Robert M'Cheyne and others now gone. You remember how we sometimes climbed Arthur Seat and tried there the strength of our voices; very few remain of those who were our companions there. And though I feel a sort of sorrow in allowing you to cross the ocean, yet I cannot but rejoice you have more strength and spirit than some of us. We wish you God speed with all our hearts, and shall follow you with our prayers. Carry with you across the ocean this text—Ps. lxviii. 28, 'Thy God hath commanded thy strength'—that will be sufficient for you in any land. In connection with this I would add :—'Go thou in this thy strength thou mighty man of valour.'"

Mayday saw the University of Glasgow confer on him the honorary degree of Doctor of Divinity. When the Rev. Professor Dickson, the Dean, presented to the Principal "the old divine whose mild spiritual features and flowing white hair realise one's ideal portrait of a missionary for the world," wrote the *Glasgow Herald*, he was greeted by the students with great cheering as the "big Kilmarnock bonnet that has similarly covered the heads of philosophers and divines whose names are now historical" was held above his head, the formula was pronounced and investiture with the proper hood took place. This only was wanting to complete his mission from his native land to its sons scattered abroad. That night Dr. Somerville, with his son, set out on an eighteen months' apostolate, relieved, for the first time, of all care as to pulpit supply and congregational duty, and again surrendered by his wife to the work of the Lord. The May meetings, especially of the British and Foreign Bible Society, and arrangements with Messrs. Scott and Morgan as to the supply of hymn-books, detained him for three days in London. To the British in Paris and the French workpeople in Belleville and other centres of Mr. M'All's mission he gave a week; Dr. Moffat and Major Malan were there. John Bost had hastened to tell him how the

help which he had been the first in 1845 to give in Glasgow, in founding his hospitals, had resulted in the raising of £100,000 by faith, prayer, and pains. Taking the overland route by Italy, he ascended Vesuvius for the third time, riding so far and then climbing the cone on the almost perpendicular sides of sinking lava and walking down from the summit for three hours to Resina. "The road is greatly improved since 1865. But really I wonder I am so vigorous. I have got a good certificate, notwithstanding my batterings last winter, of being in first-rate condition for Australia."

CHAPTER VIII

1877–1879

A MISSIONARY TO THE WORLD—AUSTRALASIA

An Eighteen Months' Journey of thirty-four thousand miles—Six hundred and ten audiences—The self-governing Australasian Colonists—Their need of Christ—Victoria and its wealth—Dr. Adam Cairns and Melbourne—Power of fervent intercession—Ballarat and dramatic effect—Geelong and new evangelistic method—Sydney and its converts—Twelve hours of pain—Reading—Thirty-seven questions and answers—New Zealand and its scenery—Prayer and its power—Christ's teaching on Retribution—On Dr. Duff's death—Dunedin and its liberality—Captain Cargill its founder—Review of the Campaign—Tasmania—Ill again in Melbourne—Closing communion service—Honolulu—Kindness of the Australasians—Farewell of Dr. Cairns and Melbourne Evangelistic Association—The City of Glasgow—Its Bank failure—Somerville draws from it "Lessons for the Time."

THE spiritual campaign with which Dr. Somerville entered on the formal apostolate of the last twelve years of his life, most wisely began in the Australasian portion of the British Empire. In the eighteen months ending October 1878 he travelled 34,145 miles, and evangelised the cities and towns of Victoria, New South Wales, Queensland, New Zealand, and Tasmania, in which, from the day he landed at Melbourne to the day he reached Hobart he journeyed 7173 miles by sea and rail and partly by coach. Though frequently suffering excruciating pain from tic in his back, he was only once unable to keep a

preaching engagement, while he addressed 610 audiences, some of them vast, in addition to "after meetings," and founded or revived a Young Men's Christian Association in Sandhurst, Sydney, Brisbane, Bathurst, Orange, Auckland, New Plymouth, Wellington, Nelson, Hokitika, Christ Church, Dunedin, and Hobart Town; besides a Ladies' Association, a noon-day prayer meeting and a choir at most of these and at other places. He held ten Conventions or spiritual conferences at Melbourne, Ballarat, Geelong, and elsewhere. In every place there gathered to his voice crowds, always increasing in numbers till, before the end of his mission, each meeting was attended by an overflow. The newspapers freely reported his words, which were carried all over the south and to the most isolated dwellers in the Bush.

The time was as propitious as the place had been wisely chosen. The Australasian colonies had for twenty years enjoyed the blessings of religious equality and responsible self-government. For ten years they had splendidly illustrated the truth which Mr. Gladstone had expressed in the saying that no community can be called free unless charged with self-defence. That maxim, which meets the case of the British Empire of India at the present day, and had in Canada produced the United Dominion, was beginning to bear in Australia the blossom of federation which promises to become the fairest fruit of the English-speaking races. The path of political wisdom and prosperity on which, accompanied by the wealth of the gold discoveries and landed investments, Australasia entered in 1856, had led to a wonderful development of its population and its commerce, in spite of the natural obstacles of the climate and its central and northern districts. A new people, with their own peculiarities of character, their own ideals, their own aspirations, yet all loyal to the mother country and the more catholic of her institutions, had been called into existence. If that loyalty was to be maintained, if that character was to be elevated, if these ideals and aspirations were to be defended from the worst form of materialising influences, evangelical

Christianity, without the narrowness of its controversial systems and sects, must become the most powerful factor in the new national life. The struggles of Bishop Gray at Cape Town in the Colenso case had given all the British Colonies religious equality ; were they to use the boon for the highest spiritual ends ? It was Somerville's mission to help the Australasian Churches and true Christians to spiritualise the young colonies, by bringing their free independent and generous character under the influence of Jesus Christ. What he began others have since carried out—Anglican bishops like Dr. Barry, Nonconformists like Dr. Dale and George Müller, Presbyterians like Rev. J. F. Ewing, Dr. Rainy, and Mr. D. M. Ross, Dr. Macgregor and Mr. W. Williamson.

Dr. Somerville began with Victoria—a colony then with nearly a million of people, exclusive of Chinese and aborigines, more than half of whom were collected in its capital Melbourne (437,785), Ballarat (40,753), Sandhurst (36,020) Geelong (20,984), and Castlemaine (8900), and three-fourths of whom were of the Reformed Churches. Hence the crowds which flocked to his services were drawn by his dramatic oratory and were persuaded by his fervid appeals. From his journal-letters to his wife we get these glimpses of his progress, again accompanied by his youngest son as choir-leader.

Melbourne, 25*th June* 1877.—"At Adelaide I found a most kind letter of welcome and encouragement from the venerable Dr. Cairns, and when we reached the port here I was like to be swept away by a wave of ministers of different denominations who came on board amid considerable difficulties to greet me. It was Appii Forum (Acts xxviii) at the Antipodes, and, while fitted to make one 'take courage,' was equally suited to prompt us 'to thank God.' . . . There has been considerable preparation for my coming. The commission of the General Assembly of the Presbyterian Church had communicated with other religious bodies, and a meeting of ministers, office-bearers, and male workers, at which I am to deliver an address, was arranged for before my arrival. . . . It is a matter of great satisfaction that the idea of a midday daily prayer-meeting was heartily responded to. . . . I hope the telegram intimating our arrival will stimulate intercession at home. I need the prayers of God's people every day, and for the

work at each place. Let these prayers be specific. I am struck by observing that in Scripture not merely intercessory or other prayer in general is enjoined, but that the right things to be prayed for should be carefully attended to. Provision, indeed, is made for this very matter. See Romans viii. 26. Willy is getting on well with his choir."

9th July 1877.—"God has wonderfully prospered us. The nerves are much better (in the back) than I imagined during the voyage they would be. Still I am rickety, and never almost have a perfectly unpained night. I take the greatest care, but the speaking and preaching and solemnity of the whole affair is a great strain. This week's programme is full of variety; and as I have Town Hall, three large churches, and a theatre on hand, I will need the threefold strength from on high to uphold and bless, *i.e.* power of body, power of mind, and power of the Spirit.

"Certainly I cannot regret coming to this country. The opening and opportunity have exceeded all I could have anticipated. Now I must stop and *run!* *Evening*, 10.50—I have had two eggs and a drink of soda water. My meeting to-night in the Town Hall was a huge affair. I could hardly get in for the crowd outside, and had to get a policeman to guide me. I got through audibly, I learn, to the extremity of the building, which has the repute of being the worst place possible for hearing."

BALLARAT, 23*d July*.—"We had our first public service yesterday at 3 P.M. in the Academy of Music—a large building and admirably suited for the purpose. . . . The newspapers talk about dramatic effect. I scarcely know what they refer to yesterday. It seemed to me as if I had been plain and homely enough."

At Ballarat on a Sunday afternoon a huge meeting was gathered in the theatre long before advertised time. Some of the audience heard one of the committee ask another member if they could not take up the collection (Dr. S. would never allow a collection for local expenses to be made *after* any service or be in his presence). The people accordingly cried, "Take up the collection now," by way of spending the time.

He usually had a children's meeting on Saturday at noon, and a young men's meeting on Sunday morning at eight. He was wont to ask the children who would do him a favour to hold up hands. All went up! Then he told them they were to rise early next morning (Sunday)

to waken their brothers and tell them it was time to get up for the young men's meeting.

His son took a very powerful American organ all over the colonies, and had large choirs everywhere, in some cases over sixty in number. Many of the members were most useful at the inquiry meetings.

GEELONG, *4th August*.—"Last Sabbath at Ballarat, at 3 P.M., we had an overflow service from the meeting in the Academy of Music, where 3000 assembled, and against my arrangement I had to preach the same sermon to a new audience in the same place at night. It is, however, the after-meetings which have been so cheering. I have been led to attempt a somewhat new method, though, indeed, I do not much like putting anything down in a letter, even to you. After the regular service in the evening, those who wish to retire are bidden to do so. Then a large congregation remains. All must be seated in profound stillness. The doors shut. No one allowed to enter (and none retire). Then I tell them I have two classes before me, viz. (1) The Christians. (2) Those who are not yet Christians. The second class I divide then (in my address) into two portions, those who are not in earnest about immediate salvation, and those who are. Then I say it is with the second division of the second class I mean to deal at the time. This done, I speak to the Christians, telling them about the anxious people, and carefully endeavour to stir them up to present faith and prayer for their salvation, *i.e.* those in deep anxiety. This takes some time. Then I turn to those anxious about obtaining salvation at that hour, and show them that the Christians present are praying for them; but that we all may know who are anxious, it is expedient that the anxious ones should signify their condition by rising. This is done slowly, and with a verse or two sung by the choir in the middle of the period. When this has been carried out, we make the anxious resume seats and sometimes ask the Christians to rise. Then we have solemn prayer on the part of all the Christians for the anxious who have risen. This done, I address the anxious again, explain with all simplicity to them the way of life, encourage them to trust, by the grace of God, in the Lord Jesus, and then invite those who consider that they, by the grace of God, can now and do now trust in the Lord Jesus for their salvation to rise again. This done, we have a thanksgiving in prayer or Doxology, and the meeting terminates.

"The after-meeting is conducted with great stillness, with freedom from excitement, with slow deliberation and solemnity, and occupies (with dismissal of the first congregation—a long process) about an

hour. The results vary, but ofttimes surprise us. At Ararat, where we had only one Evangelistic service (we had a children's meeting in the afternoon), out of about 300 people who remained to the after-meeting (Ararat is a small place) 43 rose as anxious; 20 of these professed afterwards to have found the Lord. At Ballarat, on one occasion, when at the after-meeting I sent all the men to a separate building, 151 women rose to be prayed for as anxious, and 53 of them afterwards professed to have received the Lord. The ministers seem greatly interested, as well they may. I have been learning to put faith in the prayer of good people, and believe this while the verbal dealing of Christians with anxious souls is greatly blessed, so also the true and earnest prayers of Christians for even *immediate* bringing of anxious souls to the light yield the most encouraging results. . . . The Church of Christ must wake up to the unspeakable and indispensable importance of vehement, continued, and expectant intercession for the extension of Christ's kingdom. There are fourteen hundred millions of human beings on the earth to be reached by the gospel. At the rate at which many expect conversion to go on these will be a long time of being overtaken. I think we must begin to look for awakening and conversions in countries with the rapid progress of the early ages."

SYDNEY, 12*th September*.—"We sent off a telegram to the Glasgow convention yesterday . . . eleven words, viz. Convention, Colquhoun, Glasgow, Salutation, Thanks, Ask floods world, Doxology (signed) Somerville. 'Salutation' meant greeting for the convention and all Christians. 'Thanks' gratitude for all the prayers which have been offered in our behalf by all friends while on this mission. 'Ask floods world' meant expect great things, and ask the glorious outpouring of the Holy Ghost on all nations. 'Doxology' a summons to ourselves and to all Christians to say and sing 'Praise God from whom all blessings flow.' . . . The telegram cost £5 : 17 : 6, but it would be well worth the money if proper use was made of it at the Convention. . . . I have got a young man from Liverpool who intends studying for the ministry, to act as secretary for me, which helps me considerably. His name is Mr. John Walker. He is nephew of Professor Blackie, Edinburgh. . . . I am sorry that with regard to our new church (the present Free Anderston church) another plan of building had not been thought of. I find, by ample and serious experience, that the circular (or theatre) form of building is decidedly the best for hearing. The world is wiser than the Christians. 'The dim religious light' system is not the best."

19*th September*.—"On Wednesday 70 rose for prayer, and were afterwards dealt with privately and personally. On Thursday 61 rose for prayer. On Saturday about 2000 children and 1000 adults,

20 ministers. On Sunday afternoon again 5500 present, 23 ministers. On Monday 17th, noon, meeting as usual: 600 present, 19 ministers. At this meeting we had representatives from the missions at Fiji, Friendly Islands, Samoa, New Zealand, Loyalty Islands, Raratonga, Futuna, New Hebrides—8 in all. Truly a *union* meeting. At night we had the 'Bible for the World.' Attendance over 6000, 30 ministers. Lieutenant-Colonel Goodlet in the chair."

21*st September*.—"What power lies slumbering and inactive in multitudes of men and women whom Christ has saved, but who, comparatively, are so useless, feeble, and uninfluential among the teeming crowds around them. The Fire of the Holy Ghost is needed to enkindle forth enthusiasm. Courage along with hope, expectancy, and joyousness of confession are great requisitions in our times. Not that we must overlook humility, disinterestedness, and the meekness of true wisdom."

1*st October*.—"Yesterday was a fine, I might almost say grand day. We had a praise meeting in the Exhibition Building. . . . But I had twelve hours of pain such as I have not experienced (as to duration) since coming to Australia. With late letter-writing, more especially to India, I think I must have thrown the nerves off their centre, for in the middle of the night the 'pinches' come on in right resolute style. How strange these grips are, and how commanding. Our health has been astonishing under all the press of sail we have had to carry. I am reading Captain Cook's voyages in these parts with great interest, . . . also Farrar's *Witness of History to Christ*, Lectures (Hulsean). He is a splendid fellow; the learning prodigious, and the skill and point with which he puts the Christian argument capital. I have also been getting over Dr. Horatius Bonar's volume of poetry, *My Old Letters*, which he kindly gave me. I have read ten of the twelve books with the greatest satisfaction. Some admirable idea is to be found in each book, and a great deal of excellent and graceful poetry. I have got through all Justin Martyr and Athenagoras. . . . W. and I have also got patiently and carefully through the book of Job."

At Sydney, in most inclement weather, thousands were attracted to the Exhibition Building by a one hour's meeting when questions on Practical Christianity were invited. Sixty written questions were handed in. In answering those taken up promiscuously from the heap, Dr. Somerville's ready wit, common sense, kindly sympathy, and enlightened Christianity were put to the test, as may be seen from these specimens read out by Mr. Walker.

Question.	Answer.
1. An inquirer would like Dr. Somerville to state what is the *faith* necessary for a Christian? He (the inquirer) believes that Christ died and rose again, and now sits at the right hand of God, and yet he feels he is not a Christian.	1. It is a great matter to believe that Christ died and rose again; but it is not in the abstract holding of such views as this that salvation comes. I may believe all this, and yet may be withholding my trust in the atonement. Faith lies in our *trust* for our *personal* salvation; in the confidence and belief and trust that Christ died for me and rose again for me. That is Gospel faith.
2. Many professing Christians living at a distance from their places of worship travel regularly to and fro by public conveyances, which are frequently thronged by pleasure-seekers. Is not this Sabbath-breaking, and calculated to dishonour our faith?	2. In reply I say "Let every man be persuaded in his own mind." There are some who, if they were to take advantage of these conveyances in this way, would be troubled in their mind, while others can thus take advantage of them and not feel troubled in conscience at all; but the rule for the observance of the Lord's Day is that we should not only abstain ourselves from work and keep the Sabbath day holy, but that we should not do anything to prevent other people from having the opportunity of keeping it holy too. There are many acts which may look like acts of necessity, but we must leave this to the individual's conscience, but we should always try not to give offence to others in this respect. I repeat, let every man be fully persuaded in his own mind upon this question.
3. Will conviction for the commission of a sin, together with a confession of that sin in prayer, and an acceptance of Christ as a Mediator, be of any avail to a	3. If any man believes this, there is nothing either in earth or hell which will prevent that man from entering into glory. With reference to predestination, it is true

person who has not, in accordance with Scriptural teachings, been predestined for eternal happiness?

that God has predestined all things; but it is not more true than that "God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him might not perish but have everlasting life." It is predestined whether I shall arrive in New Zealand or not, but does that prevent me, or help me, in doing what I can to get there?

4. Who was King David's mother?

4. I have no doubt she was a most excellent lady. I think there is only one passage in the Bible where any reference is made to her, and her name, I believe, is not mentioned at all; but there is one thing about the subject (although the Scriptures may be silent upon the point) that is sufficiently clear, and that is—that King David had a mother.

5-8. Four questions on the subject of Cain's banishment. Who were the inhabitants of the land of Nod? Who was Cain's wife, and where did she come from? Whom did Cain marry? What were the names of his wife's father and mother?

5-8. Dr. Somerville, in reply to these questions, made some humorous references to the land of Nod, where he thought these querists must have been wandering. The meaning of the name of this place was the land of vagabonds, but where it was he could not tell. The only information he could give them regarding Cain's relatives, or rather the ancestors of his wife, was that God "hath made of one blood all nations of men that dwell on the face of the earth." Those inquirers who appear so anxious about Cain's wife, and her father and mother, will find all the information that he could give them if they would refer to the 4th chapter of Genesis.

9. How may a young Christian, who is anxious to work for Christ, but whose time is limited, use that time to best advantage?	9. Do one thing at a time, and do it well. It is seldom any one has to go about looking for opportunities of working for Christ; they will be presented to you, and see to it that you never let an opportunity slip through your hands.

His answer to questions as to attending concerts, the opera, and dancing was very full :—

"These are questions I am very anxious to reply to. We must leave some of these things to God's dealing with the conscience of the individual. As to secular concerts, it all depends upon the character of the concert; there are concerts I would not go to, and there are concerts I would go to. As to operatic performances, I can say that, notwithstanding my regard for a great many individuals in connection with the management of theatres, many of whom have placed me under an obligation to them for the use of their theatres to preach in, still I am bound to say the influence of these performances is very injurious. The plots are, in many instances, most disgusting and revolting, and the manner in which the person is exposed, especially in the case of females, is indecent. I confess I have not seen a great deal of these performances, but my experience has taught me that the less young people especially go to these places the better it will be for them. Now as to dancing, I don't want to be severe. There are dances which, I can imagine, are, under certain circumstances, free from objection; but the dancing of the present day, at all events as far as I have had the opportunity of judging, is such as I cannot recommend, and is such as I think cannot be favourable to religion. There are, for instance, the Waltz and the Galop, and similar dances, which I think are not fit for young persons of different sexes to join in. They go round and round in the waltz, beginning at nine or ten o'clock at night, and continue till two or three in the morning; they dress in such a way as to leave the person partly exposed; they are stimulated by wines, and sometimes stronger drinks; they go from heated rooms to cold atmospheres, and the moral and physical injury resulting therefrom is not easily to be calculated. Altogether, I regard this kind of dancing with the highest disapproval. Is it the case that married people waltz? I have no objection to a husband waltzing with his wife; but for a man to be waltzing with another man's wife is quite a different thing. What would I think if I were sitting in my drawing-room, and a man were to come up to my

wife and take her from my side, and, putting his arm round her waist, were to go off twirling round the room? I am a very peaceable man, but if I could ever be tempted to what is called muscular Christianity it would be then, for I should probably take the fellow by the collar and pitch him out of the room. And where is the difference, whether there be one or a hundred present in the room? I don't wonder at the number of these terrible divorce cases we hear of so frequently when I find men dancing with other men's wives, and women dancing with other women's husbands. When people get their hearts filled with love to God, these things would fail to be so attractive as they now seem to be; they would lose their charm, and young people would find a greater joy in other things."

Brisbane, 23*d October*.—"How I get through so much incessant and trying work, addressing such multitudes of people without being greatly fatigued, is a wonder to myself. The goodness of the Lord is great. I know that any day I may falter and fall; but as yet I am actually fresher I think than when I left home. I have occasionally severe attacks of pain and sudden acidity, which occasions pain and makes me groan, and with little warning of approach; still the pain quite passes off and I am as vigorous as ever. The prayers of good people mightily sustain me. Of this I am very sensible."

When crossing from Sydney to Auckland, and again from Nelson to Wellington, the much-suffering voyager experienced terrible gales. For four hours the steamer made hardly any way through Cook's Straits or the Bluff to Hobart. His genial spirit and joyous faith rose with his troubles, which he laughed off with such verses as these—

"Ye gentle folks in Scotland,
Who dwell at home at ease,
Ye little know
The winds that blow
On these Australian seas!"

New Zealand (Waiwera hot-springs, 2*d February* 1878) "is a lovely country, more beautiful by far than most parts of Australia. The shores, like our western isles, are clothed with vegetation. The towns, as we have seen them, are prettily situated. The climate is delicious. People after living here a few years could not live in Glasgow during our winters. We came here to-day. North of Auckland three and three-quarter hours' sail. . . . The people are invariably kind to us. . . . I see the call has been sustained to Mr. Sloan of Aberdeen. The congregation could not get a better minister than he."

WELLINGTON, 25*th February*.—"I would need an agent in Great Britain, were it to do nothing else than to stir up prayer everywhere in my behalf. It would remunerate our missionary committees were agents to be employed to traverse all the country, not to collect money but to rouse the Christian heart everywhere to pray for advancement of Christ's kingdom. It is prayer, *i.e.* faith in God's promises and dependence on God for wide and rapid success, which is needed. No fear of the money coming, if we only secure the prayers."

NELSON, 30*th March*.—"I do not care about any alterations on the house till I come back. The large drawing-room may more than ever be required now that I am without a church. I see Canon Farrar has been explaining himself about the doctrine of future retribution. I observe thirty-three passages occur in the Gospel of Matthew alone bearing on that solemn theme, and it is the Son which is in the bosom of the Father, who speaks more awfully on the subject than any one. To some classes in the present hour Satan repeats his old lie, 'ye shall not surely die,' to other classes (who are advocating the annihilation of the wicked idea) he is saying, 'Ye *shall* surely die.' In both cases he succeeds in making void the Word of God. There are mysterious and terrible consequences of *sin* (aye, of one sin) in this world and on this side of the grave, enough to keep men from rash utterance as to what they think it either worthy or unworthy of God to do in the Eternity beyond."

CHRISTCHURCH, 26*th April*.—"*Daily Review* on Dr. Duff's death much prized. The remnant of those who in 1843 marched down to Tanfield from St. Andrew's church, Edinburgh, is but scanty now; 'two or three olive berries on the top of the uppermost bough!' Your Glasgow General Assembly will all be over and dispersed when this comes to hand. Dr. Duff's death will cast its shadow on the brethren. I hope dear Dr. Andrew Bonar will have had a happy, vigorous, and influential moderatorship. The Crystal Palace will now be giving place to the grand new halls. I wonder whether Mr. Scott and his coadjutors are looking forward to, and beginning preparations for, next Convention. Let there be no daunting nor diminishing of the spirit of that high meeting. Its success will have a bearing on the spiritual interests of the world."

DUNEDIN, 6*th May*.—"At Christchurch we had the 'Fiery Furnace' Lecture once again for the young men in the Theatre, and an attempt to raise a considerable sum for the site of a Y.M.C.A. premises—£1000 required. We began with £50 promised if £500 could be raised in a month, or £100 if the £1000 could be raised in twelve months. Well up and up we went, singing doxologies at intervals, till the cards successively sent in from platform and audience £100, £50, £25, £10,

£5, with £80 of collection, came up to £897. The people were in ecstasies. . . . Those who gave and those who saw others give were alike joyful. We had one nice service at a pretty place Timaru, and three (two days) at Oamaru, a pretty spot too, and then we had a long drive in the cold to Dunedin, 75 miles. I saw Rev. James Clark at Palmerston, and then came on. Two friends came out spontaneously to meet with fresh horses twelve miles. . . . Though I was still shaky yesterday (Sabbath), I preached to a theatre crammed with people. . . .

"It is strange I should be here. Captain Cargill, who founded Otago, was my father's, but also my special, friend. Few did I owe more to in my student years than to him, and no one had more influence in making me decide for the ministry than he. I scarcely remember any one *urging* me to become a minister but himself. Before leaving for Otago he came to Glasgow and attended my ministry in Cadogan Street. . . . You will remember Mrs. Cargill coming to see us in Glasgow, and how she went down so cheerily to our congregational meeting. Now both sleep in the cemetery. . . .

"Such a place as this—thirty years ago a solitude, now a large and flourishing city with grand churches, more thoroughly Scotch than any I have been in. The genuine Scotch Doric salutes my ear wherever I go. To-night I have my address to ministers and Christian workers."

The enthusiasm roused by Dr. Somerville's mission in Australia proper reached a height in New Zealand, and especially among his Scottish countrymen in Otago, many of whom had been his fellow-citizens in Glasgow. Nowhere did he meet with such local assistance as in Dunedin from Mr. D. Wright, secretary of the Young Men's Christian Association there. Even at the Antipodes the evangelist sought out the Jews, one of whom, Elias Dimant, he brought to a clear decision for Christ. Mr. Dimant is a successful man of business, and has ever since been a winner of souls. Mr. Wright thus described the work:—

"There has been more interest taken in Dr. Somerville's movements than in any evangelist who ever visited these shores. Dunedin, with its population of about 30,000, has not yet got such a hall as Glasgow can now boast of; and the United Evangelistic Committee engaged the Queen's Theatre at a rental of £30 per week. So the play-actors got a holiday whilst we were in possession of their building. Very soon it was too small for the great crowds which came night after night. The proprietor of the Princess Theatre, which holds about 2000 people, generously offered the use of his theatre, free of charge. Thus, to the

astonishment of the city, the religious part of the population were in possession of both places; and, as the property-man said, 'such houses were never seen before.' Here's a man who heard Dr. Somerville preach thirty-four years ago; there's another who remembered hearing the Doctor twenty years ago preach on 'Behold, I stand at the door and knock;' here's a person who lived in Main Street, Anderston, and of course knew the Doctor long ago; there's a handsome-looking lady who has come a hundred miles to see her 'old minister,' for she was a member of his church; there's another who was a Sabbath School teacher in his church; and at last three other ladies said to Mr. Somerville, jun., 'I remember when you were baptized;' and another lady insists on speaking to the Doctor and asking the question, 'Do you remember me?' But if people only came from Glasgow, they felt as if they must see his face, which is always shining, see his hair, which is white as silver, and grasp his kindly hand. On the other hand, there is no doubt but the dear old servant of the Lord took kindly to colonists who came from his native city. Many a time and oft he speaks of 'my country' and 'my native city,' and the words strike deep into all our hearts, but specially to those who suffer occasionally from a painful malady known as 'home sickness.'

"His words were listened to with rapt attention, made a deep impression, and must be productive of abiding results. This is our winter season. At present there is snow on the hill tops, and yet on two Sunday mornings at 8 o'clock we had large gatherings in the Queen's Theatre to hear the gospel preached and sung. Ministers, office-bearers, and other Christian workers came from far and near not only to hear and see, but to hold up the hands of the evangelist. Besides the general evangelistic meetings, which were open to all, there were special gatherings for 'men only,' for 'Christian ladies,' for 'young men,' for 'mothers,' for 'children'; and in every case the attendance was large. The meeting for 'men only' was perhaps one of the best. About 2000 were present—from the merchant prince to the day labourer—and the plain old gospel was preached in glowing terms. On the afternoon of two Saturdays the children—bright, clean, plump, and merry—gathered together, and the illustrations, incidents, and similes employed by the preacher will be remembered when he is far, far away. Then there was the mothers' meeting, to which babies were admitted; and as the tidy, smart, and good-looking mothers, with two at their feet and one in their arms, came 'rolling up,' as they say here, the sight was refreshing, and of fun there was no lack—some of the little screamers insisted on being heard in the midst of one of the Doctor's perorations, or one would persist in yelling out when the choir was singing a *pp.* passage, or join in a chorus which was not wanted.

"Dr. Somerville's mission commenced here on the 5th inst., and ended with a convention of ministers and office-bearers on the 21st. . . . All the newspapers gave long and correct reports of the movement from day to day. Then the railway officials ran special trains at single fares, and in this way the city was visited by hundreds of visitors from a distance. . . . The lecture entitled 'The Bible for the World' drew an immense audience; admission was by ticket, and if we could have got a place capable of holding 4000 we would have had it full. It was a rich treat indeed to hear this lecture, and it will be long remembered. Then came the second famous lecture, entitled 'The Fiery Furnace' (Dan. iii.), which was delivered under the auspices of this Association. Intimation was made beforehand that an appeal would be made in the meeting on behalf of our Association, and the appeal resulted in our receiving over £1100 in donations, etc., for the purpose of building new premises for ourselves. In Auckland £500, and in Christchurch nearly £900, were raised for the same purpose through Dr. Somerville's visit. The Doctor's addresses *may* be erased from the tablets of the memory, but bricks and mortar are not so easily rubbed out of existence; and so in the years to come his name will be gratefully remembered by the young men of this already important and rising city. . . . The parting scene on the railway platform was both painful and amusing to general onlookers. The choir was nearly in full force, many ministers and others were there to see our friends' faces and to say 'farewell,' and after shaking hands all round, the choir sung 'Sweet By and By,' amidst tears and sobs as the train moved slowly away."

Hobart, *8th—14th June.*—"New Zealand is now among the things that are past. For nearly five months have we toiled our way amid its woods and cities, along its winding shores, up its shady fern gullies, and over its turbulent waters. It is a marvel that we are as we are at this time of life's day. I cannot but think that the furrows and shadows are deepening on the visage. You will think me a little more archaic than when you saw me last. Indeed, eighteen months will be found to have left their traces on us all. It is a matter of unspeakable thankfulness that we have been able, along with all the severe travelling, to hold 238 meetings in New Zealand. The welcome we have received has exceeded all expectation on the part of ministers and people. Let it, however, be understood that, notwithstanding all the Elims and the Engedis which we have tarried at by the way, we have been sometimes reminded of that great and terrible wilderness wherein 'were fiery serpents and scorpions,' Deut. viii. 15. The latter have tried to sting us, especially when the back has been turned. Luke x. 19 is a great cordial to place beside Deut. viii. 15, and we have found

it to be good. We left the Bluff, N. Z., on the 30th June, after a lively series of meetings at Invercargill."

13*th June*.—"What a multitude of people I have met with in these colonies who knew me at home! Many of these have got good by my mission. Among those who waited to speak to me at the after-meeting in the Town hall last night was a woman who was servant with Mr. Park on the same stair with us in 328 Renfrew Street. With wonder and profound interest she asked about you all. She had been here for twenty years. Another astonishment and delight to me was to meet with——at Dunedin, now Mrs.——. You will remember her as belonging to the *Rescue*. . . . She came out seventeen years ago! looks admirably, is now forewoman in a most respectable furnishing warehouse, where she has been nine years, and she and her husband do well. . . .

"The future! who knows what even the immediate future will be? Glasgow and 11 South Park Terrace are scarcely likely again to be anything of the same places to me."

"On Friday we had the Town hall crammed, the committee have got the lecture on the Bible printed, and will place a copy in the house of every family in Tasmania."

Melbourne, 18*th July* (dictated).—"Willie insists on writing for me. I have had a keen attack of my old friends, the nerves and 'pinches.' For the first time I had to forego two engagements. . . . It is well that this has not come till I have got through my work in the main, though I have still some very important things to carry out, here and in Sydney, etc. It will be better for me to slacken now that I am so near the term of my mission. Among other things which have occupied me since returning to Victoria has been the setting up of the Melbourne United Evangelistic Association. How fortunate it was that Mr. Scott sent me out the proof of the last report with the constitution."

1*st August* (from Dr. Somerville's son).—"The great united communion service was held in the Town Hall, when between three and four thousand communicants sat down to the table of the Lord. It was indeed a sight ever to be remembered. I had given up all hopes of papa's speaking there and even of being present, as he had been so very ill for the last three weeks, but during the day he made such very rapid progress that he was even able to give a table address. Good Dr. Cairns was so kind as preach the sermon. The huge hall was crammed, many unable to obtain admission. A requisition signed by fifty-four ministers of all denominations had been given to papa asking him to preside. Of course he was the worse of the effort, and during 2d August he had three awful attacks of pain, and the third,

late in the afternoon, was the worst of all—really something frightful. He says he has never felt such agony in any of his illnesses at home or at any time. This lasted for an hour and a half."

From Rev. Dr. A. Cairns—

"MELBOURNE, *8th August* 1878.

"To the Rev. Dr. SOMERVILLE.

"REV. DEAR SIR—Your farewell address has filled us with emotions too deep and fervent for words to convey. The thought is painful and saddening that your visit to this colony is over, and that we shall see your face and hear your voice no more. We know that we are but faintly expressing the general feeling of evangelical Christians when we offer thanks to God for sending you with a message of love to this distant region, the very ends of the earth, and for conferring on us the high privilege of hearing from your lips words of precious soul-saving truth, admirably adapted to every condition of mind, among the old and young, the experienced and the inexperienced, the indifferent and the anxious alike!

"It would ill become us, and be offensive to you, to use the language of flattery, but a sense of propriety constrains us to acknowledge the wisdom as well as the grace of our Lord, manifested to us in the variety of intellectual and spiritual gifts which invested all your services with singular beauty and attractive power. You have been honoured to do great things in the name of Christ for the benefit of sinful souls. Many have been quickened who were dead in sin, many awakened who were slumbering in lukewarmness, while the weak in faith have been strengthened, the despondent encouraged, and believers greatly refreshed and built up on the most holy faith.

"Your visit has proved a season of revival to the general body of professing Christians, and given a much needed impulse to the cause of the gospel, and which has already produced very precious fruit.

"Your success in pleasing and winning the young has been equally remarkable. You have studied how best to show the love of Jesus to the lambs of his flock, have drawn forth their sympathies, gained their affections, and sown in the genial soil of their confiding hearts the incorruptible seed of the Word of God.

"We have been much impressed with the happy influence of the service of song at all our meetings. For this striking feature in the conduct of public worship we have been indebted to the exquisite skill of Mr. William Somerville. By his enthusiasm a choir was formed and so trained as to attain wonderful proficiency; the effect was solemnising, stimulating, and delightful beyond all former experience. In our crowded meetings there was a never-failing charm in the song of praise, whether quick or slow, animated or subdued. We

seemed at times to hear the joy-bells of heaven—the soothing echo of the melodious voices of the redeemed. Surely 'praise waits for God in Zion'—'blessed are the people who know the joyful sound.'

"Your indisposition, the result of a zeal whose fervour never cooled, has excited our profoundest anxiety, and our earnest prayer is that God may speedily reinvigorate enfeebled nature, and spare you for future usefulness. Commending you and your son to the watchful and loving care of the Master who sent you to us, and who now calls you to depart, we say farewell not without sorrow, but also in the sure and most blessed hope of soon meeting you in our Father's many-mansioned house, where separation is unknown, communion is perfect, love supreme and everlasting, joy unspeakable and full of glory.

"Adam Cairns, D.D.,

"Chairman of the Committee of the Evang. Assoc., Melbourne."

Honolulu, 2*d September*.—"We set sail for San Francisco—eight days off. There is a Japanese gentleman on board who has been in England and the colonies and has the sense to see that Christianity is true. I have had two most interesting conversations with him on the evidences of Christianity. The American minister here (the late Dr. Damon) who wrote inviting me to evangelise in these Isles, has just been in; we are going out to see the land with him. . . . Such a pretty place. Inconceivably beautiful from the ship. . . . Such kindness these Australian people have shown to me. I really am unable to give an idea of the affection I have met with everywhere. . . . Their's was more than the kindness of 'Onesiphorus,' 2 Tim. i. The people of Sydney too were overpowering with their love. My doctor at Melbourne (Dr. Robertson), who attended me for about *four weeks*, generally twice a day, would take no pecuniary remuneration. The very landlady and her husband, of the hotel, used to cover my table with flowers. 'There was room for me' if there was not for the great Master 'in the inn.' At Auckland quite a shoal of letters and telegrams from different parts of New Zealand came in on us on the day we touched there. The people came hastily out to the Theatre Royal at 1 p.m., and we had a pleasant and blessed hour and quarter. To my astonishment the Bishop of Auckland, Dr. Cowie, came down to the steamer amid a torrent of rain to say good-bye to me. I have good reason to remember with grateful regard the *many* in *many* places I have spoken to on these beautiful shores."

Savannah, Missouri, 23*d September*.—"After passing over the Rocky Mountains, we are once again at Savannah. Hitherto I have believed that the world was round; that belief exists no longer, as I have exchanged faith in this matter for sight. W. and I have actually gone round the globe. The event was celebrated on the evening of the 20th, when we reached Amazonia at 11 p.m. (a spot we

touched at in 1876), by the wheel of the carriage taking fire and detaining us for half an hour. . . .

"We found all at Somerville-Ashton well. The name as I have given it is actually now registered on the map. . . . I see Glasgow is losing some of its best ministers. I do not wonder at it. Glasgow scarcely is awake to its responsibilities, and to the sacrifices demanded of it to obtain, and still more to retain, men of power and qualification for the leviathan city. This way of people leaving the churches half empty at one 'diet,' the summer scattering for six months, the sending of young men and others too on Saturday nights to return on Monday, leaving the church pew vacant at home, the drafting off of so many in the forenoon to the children's churches, etc., the withdrawal of children from the churches and the consequent weakening of family attachment to the congregation, are all operating to make ministers of mark sheer off from the city. It seems to me, now that I am off the field, to be a case that is somewhat serious, and should without delay be looked at carefully. Glasgow is becoming an increasingly difficult region for the ministry, and yet there is no city in the kingdom more important than Glasgow, for with Glasgow are bound up the hopes, not only of Scotland, but in a manner of the world."

30*th September*.—"Yesterday, ten years ago, the glorious revolution in Spain took place. How much more might have been accomplished for Christ during the decade but for the mistakes of the Christian workers in that popery-stricken land!"

The words that Dr. Somerville wrote from Savannah on the 23d September 1878 regarding the importance of Glasgow to the Empire and the weakness of spiritual life in its churches, received a terrible commentary when the failure of the City of Glasgow Bank spread disaster all over the city and country, extending to many innocent householders. Taking that calamity as the subject of an address at the anniversary meeting of the United Evangelistic Association, on the 10th February 1879, he asked "who is there, after the revelations which in public courts have been given, that does not discern how much of the unreal, the hollow, the unsubstantial, and the foundationless there has been amongst us; that mercantile honour was becoming imperilled, and that shifts and questionable expedients were being resorted to, which threatened to sap integrity, truth, and fair dealing? It was becoming more and more difficult to keep pace with competitors in the race. Our families

were in danger of being swept over the precipice of extravagance. Gaiety and frivolity were carrying the day. The Church and the world were becoming most unhealthily intermingled. The salt of the earth was losing its savour, and the Gospel becoming weakened in its power in the Churches, through the excessive worldliness, pride, self-indulgence, and consequent callousness that prevailed."

In scathing language he pictured the pride, covetousness, and appetite for sensual pleasure which had led to or attended the Bank catastrophe, and urged these as the duties of the hour—acknowledgment of wrong; regulation of life by such principles as integrity, truthfulness, equal justice, purity and temperance, contentment and self-restraint, universal charity and the fear of God. Christianity, he said, "cannot be advanced by mere religious profession, however demonstrative, apart from the faithful discharge of moral duty." Much more, he pleaded, "might be done to meet the lamentable spiritual necessity of Glasgow, not to speak of the destitution in other lands, were a style of living adopted in many instances more closely resembling the self-sacrifice and frugality inculcated in the New Testament. . . .

"*What is our city to do*," he asked, "*to repair the injury she has done to the Truth and to the souls of men?* Surely, while forgiveness is to be sought at God's hand, the lesson should come home to every one that we owe it to the cause of God, not only that rectitude, truthfulness, and propriety should shine out with new lustre in all our business and family transactions, but that we should strain every nerve to undo the mischief that has been wrought—first of all, by a generous and general effort to succour those who have been overwhelmed by calamity; but beyond this, by fresh and self-sacrificing determination to prosecute on a higher scale at home and abroad every wise enterprise for the good of the world.

"We may believe that the Apostle Peter, after his painful defection in the hall of Caiaphas, when he had gone out by himself and wept bitterly, must have felt an overmastering desire that he might yet live to give token, if

such a thing were possible, of his penitence and anxiety to make reparation for what he had done. Wonderful to say, it was this disciple from among the Twelve who was chosen soon afterwards to gather in the thousands at Pentecost, and to lay the foundations of that goodly structure among Jews and Gentiles which is rising everywhere in massive beauty at this hour."

CHAPTER IX

1879-1882

A MISSIONARY TO THE WORLD—FRANCE, ITALY, GERMANY, AND RUSSIA

Dr. Somerville reviews his aims and methods—His spiritual survey of the world as a prayer manual—The Continent of Europe his next field—France—The English-speaking residents—The secret Protestants—In Paris—In Brittany and Jersey, Marseilles and Lyons—"An old and a young man united"—Three months in Italy—His new methods—Interpreting the Gospel—*O bella liberta, O bella*—Theatre services in Florence—Rome—Naples—A classical drive—Walk round the walls of Rome—The clerical party's opposition—Their caricature of the Evangelist—Roman soldiers—Disturbance at Palermo and Leghorn—Mission to Germany—His life threatened at Elberfeld—Enters Berlin—Count Bernstorff—The Jews—A German estimate of the mission—St. Petersburg and Moscow—The Czar's assassination—Berlin again—Sixteen cities and centres of South Germany visited—Professor Christlieb's picture of religion in Germany—Hamburg—Change and exchange of spiritual life between Germany and Great Britain.

THE opening of the year 1879 was a fruitful time in the career of Dr. A. N. Somerville. Resting for a little after the toils of India, Canada, and Australasia, he reviewed his own aims and methods in the light of the missionary needs of the world for which he had given himself to pray and to labour without ceasing. His objects were fourfold:—1. To win souls to Christ by every right means, specially by the public preaching of His Gospel and by personal dealing. 2. In the language of Scripture, "to help those who through grace have believed," and by the help of God to aid Christian professors in their efforts for nobler and more

Christ-like life. 3. To combine, without amalgamation, all sections of Christ's Church in the service of God. 4. To stir up the Church everywhere to prayer, expectancy, and effort, for the evangelisation of the whole world. "I felt that if, under God, I could be the means of vitalising Christ's people, my labours would have a great reward. If this were realised on any great scale there would not long be round about our Churches so many moral wastes. Next to the prayers of the friends at home, I was most indebted to the cordial support of the ministers present at all my meetings, inasmuch as in this way an impression was produced on the minds of many others that it was worth their while to be present."

His methods, stated negatively, were—1. Not to visit churches or to inspect missions. 2. Not to uphold any particular denomination. 3. Not to declaim against any denominational distinctions. 4. Not to get up any new ecclesiastical organisation. 5. Not to proselytise to any system. 6. Not to preach any new gospel. 7. Not to attack or to defend any system. 8. Not to indulge in flights of oratory. 9. Not to meddle with any parties. 10. Not to engage in controversies. 11. Not to preach sermons even, though no doubt there should be enough of that to do. 12. Not to make money.

He wrote out at this time an exhaustive survey of the spiritual state and necessities of all the kingdoms and peoples of the world, that, with intelligence and fidelity to each as well as faith in the promises of Christ and the power of the Spirit, he might make prayer for them continually, and might judge to which he ought himself to minister according to the call of God's providence. Of all his multitudinous papers, note-books, and records we hold none to be so characteristic and so precious as that which he called *Missionary Recorder*. It is a closely-written note-book of some two hundred leaves, loose, tattered, stained by the daily use and incessant travel of its writer during ten years. It is not likely that he then knew of the classic *Enquiry* into "the religious state of the different nations of the world," which William Carey began to compile a

century before him and published in 1792, for only three copies of that marvellous production are known to be in existence, and attention was not publicly[1] drawn to it till 1885.

But Somerville's *Missionary Recorder* has this peculiarity, as distinguished from Carey's and all other surveys of the state of the world, whether catholic, ecclesiastical, or political, that it is a handbook for prayer. In this it may be pronounced an expansion of the intercessory portion of the *Daily Devotions of Bishop Andrewes*,[2] who has set an example of particularism—in everything, by prayer and thanksgiving, making request unto God—which both the Church and every Christian would do well to follow more fully. The manuscript manual of what we may call in the highest sense of the words, politics and prayer, opens with a brief selection of the richest prayer invitations and promises. Beginning with Europe, and in Europe with Portugal, the writer outlines the population in provinces and cities, does not forget the Portuguese sailing in steamers, etc., and in colonies, notes intercession for Lisbon especially that it may have places of pure worship and schools, records thanksgiving for past answers to prayer, and names individuals. So he passes through Asia, Africa, and the Americas. His supplications then deal with the Jews; with all ships on the sea, their crews and passengers; with systems of error; with all who seek to diffuse the truth. The book closes with outlines of prayer for deliverance from self in its hundred shapes, for life in Christ, for the Holy Spirit in many forms and graces, and with printed notes of an address from Revelations i. 5-6 on *The Psalter of the Christian Life*, in which (*a*) the music of a holy and consistent life is written under fifty airs or New Testament psalms, and (*b*) the music of the gospel, the Song of the Lamb, is described as the message of Eternal Life, to be sounded forth in the family, the congregation, the neighbourhood, the land we live in, and among all the nations of

[1] *The Life of William Carey, D.D., Shoemaker and Missionary.* London, John Murray, 1885. 2nd Ed. 1887.

[2] See page 93.

the earth. Liturgical knowledge and familiarity with church and political history are not often found combined, but it should be possible to produce such a Christian's Year-book and Prayer Manual for all, as Dr. Somerville's experience enabled him to compile for himself. His *Missionary Recorder* was the key to the music of his own life, and of the gospel message which he sounded forth.

Refreshed anew by such prayer and meditations, at a meeting in Glasgow at which Rev. Dr. Marshall Lang reviewed his Australasian Mission, and Rev. Dr. Stewart of Lovedale invited him to visit South Africa, Dr. Somerville declared for the Continent of Europe first of all. "The special field I would aim at occupying would be not the great foreign nationalities themselves and directly, but simply the English-speaking populations in their midst. In all those countries I believe there are great numbers of our own countrymen. According to the census of 1876, I understand, there were at least 30,000 English-speaking residents in France.[1] I should endeavour to gather such in different places, should plead with as many as I could reach to give themselves to the Lord, and try to show them their responsibility to the people in whose midst they live, and what a mighty influence they might exert for good. Thus spiritual influence might penetrate to the circle of the Christians of the country and round about, and, through these and by their instrumentality, might reach the irreligious, the worldly, and the sceptical outside."

After a fortnight's campaign in Dublin of a most important kind he hired for himself a small theatre in Paris, near the Rue Royale. His experience soon convinced him that, as in India he had helped the missionaries to the natives, in Europe he could preach with powerful effect through a like-minded interpreter and so influence even the great foreign nationalities. France was partially prepared for him by Mr. M'All's and other similar missions to non-evangelicals. But he found what every year has since revealed more and more plainly, that there are thousands of secret Protestants there, whom a fear of injuring their business or social posi-

[1] In 1886 there were 36,134.

tion leads to hide their faith. France seemed to lose all that is the life of a nation when she destroyed or expelled the Huguenots and secularised the whole political administration. Every census reveals the inevitable consequences of a State fighting against God. But there are still 700,000 Protestants, with 871 pastors, among the thirty-eight millions of Frenchmen, of whom seven millions decline to make any professsion of religious belief.

After eighty-nine meetings in and around Paris, in the preaching places of Mr. M'All and Miss De Broen and the Methodists and Baptists, held during two months, when he was "admirably translated" to the French crowds, Dr. Somerville worked in Brittany at St. Servan and St. Malo, where he found "the crowds and interest extraordinary and delightful, though we must be prepared for opposition." Instead of this the police authorities pronounced the meetings "good," and said they would like them to continue. Soldiers in uniform flocked to the casino where they were held. In a letter to Mr. A. S. D. Colquhoun he thus described his operations :—

"St. Servan, Brittany, France, *July* 25, 1879.—We have now been here a week. The field, though limited, is for the English people more encouraging than Paris. St. Servan and St. Malo, which are practically one town, have almost 500 English-speaking people. Several have been looking forward to the visit, and have been praying for it even before they knew I intended to come. They are lively on the whole and hearty in sympathy, alike the elderly and younger portions. We have two meetings daily, at noon and 7.30 p.m. The meeting at noon yesterday, old and young, had 72. To-night at the evening there were 87. Those who attend are of the most respectable class. We have been greatly supported by the two ministers, Rev. Mr. Money, Episcopal, and Mr. Le Gros, Wesleyan. Their co-operation has been distinctly in our favour. The people have given several tokens of spirit and energy, and are evincing desire to profit by the occasion, alike on their own behalf and on that of the French people around them.

"Willie mentioned to Mr. Scott that we meet in the casino, a most suitable place, which has been granted to us free of charge by the Mayor and Souspréfet, wonderful to say, for English services for two weeks.

"On our arrival, having had thirty-four meetings in Paris with the French people, we inquired whether anything could be done for the French here. The response on all sides was discouraging, but for three nights past, well-dressed French men and women have been coming in to the casino uninvited, and occupying the back part of the hall, as well as a little gallery above; not understanding English, the attraction has chiefly been the hymn-singing. We have a very nice choir of ladies and gentlemen. On the first night ten of these French people stole in. The second night the number increased to thirty-four. This evening, the third, we had over 90. In fact, the French people, though crowded into smaller space, exceeded the English in numbers! Indeed the crowding and *courteous* confusion occasioned by their standing together rendered it necessary, with great reluctance on our part, but in the interests of the present English auditory, to say that it would not be possible to admit people who did not understand English to the English meetings. I can imagine your wonder at the prohibition. It would not do to allow the impression on the English listeners to be marred, as was the case to-night, on the following nights. Stimulated, however, by what we had seen, we had applied to the Souspréfet for permission to hold French meetings for three nights next week, after the evening English meetings have terminated, which they will do on Tuesday night. It was necessary that seven names should be attached to our stamped requisition. To our delight our application has been successful, and we were enabled to-night to intimate to the French audience, along with the prohibition, that these would be held on Wednesday, Thursday, and Friday next week. The announcement called forth a *fusillade* of 'Merci,' 'Merci,' 'Merci,' along the line.

"This irruption of French people requiring to be

arrested, as shown here, is almost startling. Oh, how like the man of Macedonia saying, 'Come over and help us!' How much such an incident should serve to wake up Christian hearts at home. Poor France is surely getting a glimpse of sunshine on these days. For the benefit of the French visitors to-night, one of the hymns sung by the English choir was in their own language. After the meeting they crowded round our English friends, who had provided themselves with a store of French tracts, and eagerly carried them off.

"We have written to Paris to Mr. Charlier, who translated for me eleven times there, to come down here and interpret for me during the three days next week, and we have ordered 275 French hymn-books from Mr. M'All's repositories. These are, as you know, similar to our own hymns. Let my dear people in the church have a reading of this letter, and do your best to waken up all within your range to tenfold greater prayerfulness for the work."

After a mission of two weeks in St. Heliers, Jersey, he returned to St. Malo and St. Servan, and then to Rennes and Nantes. The mayor of Nantes gave him the use of the great theatre, which was crowded by two thousand people, but on the police representing the difficulty caused to them by the crowds, he removed the service to the Protestant temple. At Angers, Clermont-Ferrand, Nismes, Marseilles, and Lyons, he spoke in skating-rinks, theatres, and casinos. At Nismes he fell through a trap-door on the stage when leaving the place. "Seven such extraordinary nights in succession I do not think I have witnessed anywhere as at Nismes." He represented his Church in the synod of the Union of Evangelical Churches held in the city at that time, when the president, Dr. Fisch, whose acquaintance Dr. Somerville had made thirty-one years before in Lyons, said of his address with deep emotion—"You spoke of old men and young men; what a joy to see an old and a young man united in the same person!" He exhausted his interpreters, four of them at one place; he distributed thousands of copies of

the Gospels. Some of the Marseillaise sailors, who heard him preach in their own port, when their ships were in the Clyde afterwards sought him out and had a prayer-meeting and supper with him in his house. This mission had spiritual results all over the south of France. To this day the work which he began at St. Servan is there carried on by a faithful few.

Three months of the spring and summer of 1880 were given to the principal cities of Italy—Florence and Rome, Naples, Palermo, and Leghorn,—on a requisition from their chief evangelical Christian residents. Toleration under the law and a free press had opened for new methods a door into which neither the Waldensian and Free Italian Churches nor the missions established by foreign Christians had entered. The two most experienced authorities on such a subject, Rev. Dr. Stewart of Leghorn and Rev. R. MacDougall of Florence, were led to agree with the Evangelist and Dr. Young that the gospel might be preached, without controversy, in theatres and other public places, to the mass of the Italian people, without fear of disturbance or ill-treatment. Dr. Stewart declared that Somerville had the courage to do what no man since 1860 had ever attempted, and had set an example which the workers on the old routine lines should hasten to follow up. Somerville himself wrote that the proper idea of his mission was not the personal accomplishment of great things by the visitor, but the showing what might be done by others, the encouraging of them to more bold and resolute effort—"I am but a weak and solitary pioneer; the army that should conquer is to follow."

By means of theatre services, four times in Florence, four times in Naples, seven times in Rome, and four times in Palermo, he reached the Italian people in vast crowds as he never could have done had he confined himself to the small audiences which would have come to churches. These gatherings let Italy know that there was a body of evangelicals in the community who were not rationalists or infidels as had been supposed, and brought Christ very close to the consciences and hearts of multi-

tudes. Major A. S. D. Colquhoun was Dr. Somerville's companion, and organised the services with the help of Mr. MacDougall and Dr. Young at Florence, where M. Meille acted as interpreter. On the first two nights, in March, the National Theatre there was so overcrowded far out into the streets by an orderly audience that the Pagliano, the largest theatre in the city, was engaged. Dr. Stewart pronounced it the strangest sight he had seen in Italy—an audience of three thousand listening with marked decorum for two hours to a most earnest gospel exposition delivered by a foreigner through an interpreter. The Scottish apostle preached close to Dante's birthplace, to the spot where Savonarola was burned in 1498, and to the Bargello in which, only twenty-seven years before, Francesco Madiai had been confined for reading the Bible in his own house. Soon the boys in the streets were heard singing the American hymns happily rendered into Italian by Signor Rossetti. The fierce bigotry of a quarter of a century ago had died out, since the time when, in her *Casa Guidi Windows*, Mrs. Browning wrote :—

"I heard last night a little child go singing,
'Neath Casa Guidi windows, by the church,
O bella liberta, O bella !

. . . . .

"Children use the fist
Until they are of age to use the brain
And so we needed Cæsars to assist
Man's justice, and Napoleons to explain
God's counsel, when a point was nearly missed ;
Until one generation should attain
Christ's stature nearer.

. . . . .

"Priests, priests—there's no such name !—God's own, except
Ye take most vainly. Through Heaven's lifted gate
The priestly ephod in sole glory swept
When Christ ascended, entered in and sate
(With victor face sublimely overwept)
At Deity's right hand to mediate
He alone, He for ever. On his breast
The Urim and the Thummim, fed with fire

From the full Godhead, flicker with the unrest
Of human pitiful heartbeats. Come up higher
All Christians!"

In the letters to his wife and home circle Dr. Somerville briefly describes the theatre services in the great cities of Italy.

FLORENCE, *March 13th*, 1880.—"We had a second prayer meeting in prospect of our first gathering in the Teatro Nazionale. I have mentioned the obstacles in our way—the holding aloof of many of the Evangelicals, the fears and misgivings of many. Still something must be done to reach the population, who will not enter churches where the gospel is preached. And Dr. and Mrs. Young of Florence kindly helped to bring matters to an issue by volunteering to take and pay for the theatre for three nights. The assemblage was quite an overflow so far as regarded space at our actual disposal. There were about thirty boxes, accommodating five persons each, the keys of which we could not obtain, these being private property; but about sixty boxes and the under floor, all the top tier, together with the stage, were quite filled, numbers pressing in for admission outside. The behaviour of the people was perfect. They did whatever they were desired to do, sat or rose, were silent and steady just as we wished. I took the same subject as was adopted in the great theatre at Nantes. We got some ten or eleven important gospel truths and lessons pressed on the hearts. Mr. M. Meille, Waldensian minister, interpreted with great propriety. Dr. Commandi, Signor Gay, prayed and read John iii. 1-16. My text was Rev. i. 5, 6. Mr. Loesche conducted the music. We had some forty singers of all grades, English and Italians. We got sheets of Italian hymns printed off and given to each person. M. Meille concluded with the Lord's Prayer, which many audibly responded to. They clapped hands at the end, which we could not repress."

March 19th, 1880.—"I did not write to you yesterday. I was so engrossed that obliviousness as to letter-writing overtook me. It would be a relief to you to have no foreign mission to disturb you. . . . The Teatro Pagliano was crowded. They had to open the two upper tiers, which had not been properly lighted, as they did not expect they would be occupied. The people were standing to the back. Mr. Colquhoun took a careful and moderate estimate and counted about 3000. The *Famiglia* puts it a much larger figure. Only think of a service lasting for two hours with singing, reading, prayer, and *interpretation*, and yet this vast audience steadily remaining and behaving decorously, nay, with admirable propriety to the last. We had about fifty singers, and our dear old hymns, not very

Italian in character, sung and listened to with interest. 'Hold the Fort' we sang at the beginning and the end. I made Signor Gay explain the story. M. Meille interpreted for me very well, and good old 'Laodicea' stood me again in my hour of need. On a stage sixty feet in breadth there was ample scope. . . . We had a representation of all classes from the highest to the lowest. At the conclusion a number of gentlemen went to the doorways of exit to give (as intimated) a copy, gratis, of a Gospel to all who should apply for it; in a few minutes the whole stock was taken away. . . . I mean to introduce the 'Bible Seller,' for gratuitous distribution is not advisable.

"At the conclusion, when I asked again whether they would like another discourse, the whole theatre became a forest of uplifted hands, and they cheered and cheered and cheered again! I had a large body of Waldensian students in the choir. To think of this occurring in Italy, with all its strange memories and present (so believed) indifference and insensibility, I am myself lost in wonder."

March 22*d*, 1880.—"We had our second Pagliano Theatre meeting on Saturday night. It was a great success as to attendance, the vast interior quite full, platea, six tiers of boxes, and stage, fully 3000 people. The newspaper says 4000 were present. What an opportunity! How strange these days. Who could have thought the everlasting gospel could now for the fourth time have got a theatre filled to listen to its loving invitations and its sublime doctrines in this land, where not merely superstition has had its reign, but infidelity and indifference have, so it is said, pervaded the community. I must leave it to others to describe the scene. My subject was John iii. 14, 15, 'The Brazen Serpent.'"

Rome, *March* 24*th*, 1880.—"After the meeting Mr. Colquhoun and I sauntered down through the quiet streets, over which in other days Cato, Cæsar, Cicero, Catiline, Brutus, and Cassius may have strode, till we reached the Forum. We gazed amid the awful stillness on the arch of Severus, the pillar of Phocas, and other well-known ruins. Great excavations in the Forum have been made since my last visit with Willy. Thereafter, like Nehemiah, chap. ii, but without his mule, we passed wonderingly in the shadowy light through the Arch of Titus, peering at the Candlestick and other Jewish vessels on their bearers' shoulders as all hung out on us from the dim stone; and next, past midnight, we stole through the gloomy entrance into the vast area of the Colosseum—the moonbeams playing against its lofty, defiant, and mystic walls, and lighting up its tiers to the summit with a weird radiance—we stood in the centre of the majestic ruin, and there, under the dome of the ethereal sky, prayed audibly together that all Italy should be won for Jesus."

Naples, *April* 1*st*, 1880.—"I was teaching the English choir to-day

'I've been Redeemed!' They sing pretty well. We have another choir (Italian). Practice to-night and another private prayer-meeting for the theatre in the Hotel, 9.15 p.m. Large bills are posted for the Politeana theatre services. . . . The man who let it to us wanted to-day to give us back our money, as he said parties had been at him objecting to his letting the place to us. The Questore too was not very hearty about giving the permission which even under freedom in Italy he has prerogatives to give. They are afraid of controversy or disturbances. . . . Mr. Pappengouth, a Russian Christian gentleman, who speaks English, French, and Italian capitally, and who is married to an English lady of good position, helps us most lovingly with his prayers, voice, and purse."

April 3d, 1880.—"We had our second theatre meeting to night in the Politeana. It is out of the way, and is not a popular theatre, though very clean. Such services are utterly unknown in Naples. The people wonderfully attentive. I asked them at the end whether they would like me to give some more discourses. The whole area rose like a field of wheat from the soil, and I have the Neapolitans' own invitation to continue this strange and novel preaching of the gospel. There is not the same life, enthusiasm, and fire we witnessed in Florence; but we must wait with patience, Naples has characteristics of its own. God is sovereign. He teaches us that the work is not ours, but His. We had a little prayer meeting in our 'lodgings' as usual after the services. . . . If some man of soul, full of the Holy Ghost, blessed with faith and power, could break away from home and come and settle here, not to create a congregation, but to open a cluster of mission halls such as are to be found in Paris, there would be a mighty service done to this teeming but deplorably destitute city.

"Your Communion will be on Sabbath next. How many of these April Suppers I can remember, and all the preliminary labour attending them! I hope Mr. Sloan and the flock may have a bright and resplendent day. The grand old Communion of the Kilsyth era we would fain see again."

April 13th.—"Out of breath and needing a rest we thought we should like a drive to Baiæ, etc. We had a most charming day of it. We did not stop at the 'temple of Serapis' at Puteoli, but went on to Lake Avernus, and—what do you think—I proposed we should walk round Lake Avernus! This will compete with the famous tramp by Willie on the circuit of Paris fortifications.

"I found in the temple of Apollo a branch, a golden branch, with three pieces of vegetable gold in the form of lemons, which no doubt suggested to Virgil, *Æn.* vi., his 'golden branch' which Æneas was to hold in his hand as he entered the Sybil's cave, and went in the dark regions of Pluto and Proserpine. This I took down with me in my

hand as we entered the gloomy waters of the Styx in the cave itself, borne on Charon's back as all visitors are constrained to be. We walked through a much cleaner and more beautiful cave leading from Lake Avernus to Cumæ and to the sight of the sea."

ROME, HOTEL MINERVA, *April 24th.*—"We had a very pleasant noon meeting to-day, about sixty present, six ministers, seventeen Chiesa Libera Students of Divinity with their Professor of Divinity. They come every day. I got an excellent *resumé* of my address delivered to them in Italian by Signor Concorda, who interprets for me. . . . After the meeting I actually walked all alone round the entire walls of Rome—fourteen miles. The walk was beautiful—the fragrance of the wild plants sweet, the air soft, the glimpses of the Alban Hills, the Aqueduct in the Campagna, and the landscape all around very pleasant. I began at the Porta del Populo on the north, passed the Portæ Salara, Pia Maggiore, St. Giovanni Sabastiana (Appian Way), St. Paulo, till I reached the Pyramid of Cestius on the south, then going on the left bank of the Tiber (the only road) I crossed the river at the Ponte Rotto, went to the Porta Portese on the west side of the Tiber, and walked up and round the Janiculum Hill. Then round the walls of the Vatican Hill, the Castle of St. Angelo, crossing the Tiber again. Then I went by the Via de Repetta back to the Porta del Populo whence I had started, taking exactly four hours and forty-three minutes without once resting. Like Joshua at Jericho I have compassed the city. I thought of Abraham, 'Arise and walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee.' . . . The strongest walls were those around the Vatican and St. Peter's. I could not help thinking of the better battlements, 'I will be a wall of fire round about Jerusalem and the glory in the midst thereof.'"

That same evening a fiery article appeared in the clerical newspaper, the *Osservatore Romano*, denouncing the municipality for having granted to the evangelist the use of the Teatro Argentina, and declaring the act to be an outrage on Roman citizenship. "Pandering to clerical intolerance," as the correspondent of the *Daily News* telegraphed to London, the municipality "set its veto on the contract already concluded with the proprietors of the Argentino Theatre, and, sanctioned by the Government, the Rev. Doctor was able to address 1500 persons in the Alhambra," who "by acclamation invited him to continue the series which at Florence and Naples has already

attracted such numerous audiences, and which nowhere but in Rome has encountered municipal opposition." This is Dr. Somerville's account of the affair :—

April 26th, 1880.—"The streets of the city had been most extensively posted with large bills, no remonstrance having been made, and 7000 little bills too had been distributed. We had a written contract with the impressario, and had paid him in advance half of the first night's hire. Further, the Questore, *i.e.* the prefect of police, after taking twenty-four hours to consider the bill, had granted his permission. . . . We had meeting on meeting for prayer as to the case. . . . As a forlorn hope, good Mr. Pappengouth went to the manager of the Alhambra. It seems that the Prima Donna had become ill at ten o'clock last night: they therefore were not so firmly bound to have their operatic performance to-night. . . . They agreed to let us have the Alhambra for to-night, at a good price no doubt, provided we dismissed at 9.15 p.m. as they would postpone their rehearsal of the opera for next night till then. What a marvel to us all! Instantly we got a receipt drawn out to be signed by the managers, which was done, and then a large red stripe, with the word Alhambra at seven o'clock printed on it, was elaborately pasted over all the large bills. . . . There is a new bridge over the Tiber, right in front of the Alhambra, and a pontage of a halfpenny (five centimes) is exacted. This was a serious difficulty. However, our fears were disappointed, 1000 people at least came into the building. About eighty singers assisted us on the stage in the leading of the Italian hymns. A good many people were in the boxes. The Questore of the city was present himself in a box and taking his own notes. The meeting was a pattern of order, all was still—till at the end I asked the people whether they would like another conference of the kind, and if so to hold up their hands. They raised a forest of arms and clapped their hands with vehemence. I was admirably interpreted by Rev. Mr. Concorda; we are filled with wonder and thankfulness."

May 3d to 7th—"I found myself, on returning from the early meeting on Sabbath, in possession of notoriety I did not expect. A Romanist newspaper, not friendly either to the government or to the gospel, and which had made some not complimentary allusions to me and my mission, came out with a grotesque caricature of me at the Alhambra last Monday, though they put the street 'Scrofa' instead. The caricature made me laugh heartily. It is very contemptible, but shows how some people are wincing under the present movement. The figure in the tail coat is your humble servant. The other party looking towards the audience, is Rev. Mr. Concorda, my interpreter. The faces are the ears of the donkeys. The word 'Somar' in

Italian means ass. So they play on my name. Think of this large picture being displayed in many streets throughout the city on the Lord's day. This is an honour (I regard it as truly one) I did not expect in Rome. It is the best advertisement I could have had. . . .

"At half-past six I had a meeting of about sixty Roman soldiers, with some twenty or thirty others, very lively; Mr. Concorda interpreted. Most of the soldiers mentioned in the New Testament are Roman soldiers. Those who were chained to the Apostle Paul came from these very soldiers' Prætorium or barracks. . . .

"On communicating with the Alhambra managers to-day, with whom we have a written contract allowing us to have the theatre on Monday next if we want it, we found, on intimating our intention to take it, that a peremptory negative was announced to us. It seems that some of the newspapers have been threatening the parties, and that strong opposition from religious quarters has been expressed. In short, though the principal manager is in the main personally friendly to us, and admitted the force of the contract, signed by the two others, yet, he said, no amount of money would prevail with him. So we are shut out. However, the man is proprieter of the Manzoni Theatre, and has to-night sent a written agreement allowing us to have two conferences, if we please, next week, and at an ordinary rate. We are, however, considering whether we might not have a meeting or two in another theatre, not quite so large and in a more central situation.

"To night we had our fifth meeting in a theatre in Rome. The theatre was full from top to bottom—steady, respectful, and quiet. Many police as usual, but the stillness of young lads even in the upper tiers was remarkable. My heart was very low ere going. Some verses in Numbers xi. felt applicable to me, but dismissing these, I read before I left the hotel Joshua i. and got a little braced. Subject Acts xi. 23. Singing not very fine but hearty. Interpreter very good. All passed off with life and vivacity. Upwards of 1200 people were present all the time. Who should be on the stage but the Rev. Dr. Black of Wellington St. U.P. church, and Councillor Dickson, and a third gentleman, whose name I have not, their companion to Palestine. They were going on to Florence by the night train, but remained with us the whole time, till the after hymn was sung. How much they cheered and animated us."

At Palermo, with its 300,000 inhabitants, the success of Dr. Somerville's meetings in the Teatro St. Cecilia roused the clerical party, and the first disturbance occurred which the venerable speaker had met with in his now world-wide experience. A set of wild young men tried to create confusion in a crowded house, but the preacher and his inter-

preter held their ground. Public opinion pronounced their conduct a disgrace to the city, as it was an infraction of law. The civil authorities promised all protection at the next meeting, which proved a satisfactory vindication of the evangelical movement. In Leghorn, also, the atheistic party and the rationalistic Jews, who had at first let the Politeana theatre for the conferences, sought in vain to stop the movement. The common people heard gladly the words and the songs of salvation.

On his return home in July, Dr. Somerville found that his Church had appointed him one of its delegates to the Philadelphia Council of the Alliance of the Presbyterian Churches, but he was constrained to reply—"My life is far spent, and as the particular work that has occupied me for those years past has been laid by the Lord to my hand, I think it better, until I get a clear call to the contrary, not to diverge from the lines seemingly laid out." But, he added, "in my view no other function could be discharged by the Council than to gather up and combine, so far as consultation can avail, the forces of Presbyterianism on both sides of the Atlantic, and to concentrate these on the execution, at this late day, of the ascending Redeemer's reiterated and latest command to fill the earth with His name, and by His blessing to subdue all nations to His sway."

To the Glasgow noon prayer-meeting, which he considered the spiritual, as the United Evangelistic Association was the formal, centre of his apostolic energy, Dr. Somerville made this statement on 6th December 1880:—"After deliberation, and taking all the counsel that I could obtain, it has been thought my next mission might be to Germany. It differs from any of the fields which I have hitherto visited. . . . The Holy Scriptures have been widely circulated there, and Germany has been distinguished by its possession of many most eminent biblical writers; I need not refer to more than such names as old Bengel, whose words are as fresh to-day as when they came first from his pen." As his companion and choir-leader Dr. Somerville had Mr. D. L. Young. He was happy in his interpreter, Rev. Hermann Röther, a soldier in the German army at the siege

of Paris, a student of theology for a time in Glasgow, where he had lived in Dr. Somerville's house, and pastor of the Free church at Görlitz. The mission, in the depth of winter of North and Central Europe, extended from Elberfeld and Barmen, within an hour's distance of Cologne, by Berlin and Breslau to St. Petersburg and Moscow.

After delays caused by the Christmas engagements, always so absorbing in Germany, and the inundation of the lower town by the Wupper, the mission started well, on the second day of 1881, with a crowded audience in the Elberfeld Evangelical Union hall. Next day a postcard was sent to Dr. Somerville, of which this is the translation—"If you old priest (Pfaffenkopf) should not have left Elberfeld by to-morrow night, you shall make the acquaintance of a hunter whose bullet shall not miss its aim. Now you have the choice: either you leave the town or you get a bullet through the head." This was followed by a letter put into his hands as he was about to leave his hotel for the next meeting—"In case you should not have received my post-card, I challenge you once more to leave the town by to-night, otherwise one of our bullets shall surely hit you. This is the last warning; priests we have enough without you." Sending the communications to the police, the evangelist of sixty-eight drove at once to the Vereinshaus, twenty minutes late. Such was the crowd that he had to enter by a back way. "Immediately on reaching the platform Mr. Röther and I stood up, and after saying how gratified I felt by their presence, I considered it due to them to let them know the cause of the want of punctuality—that I was at a loss to know the cause of offence, as I did not assail any party, and my address was without controversy; that I was a subject of Queen Victoria and had come to a friendly nation. The service then proceeded with Mr. Young's six hymns as usual, and the address ('Mighty to save') and interpretation without diminution of vivacity. If you only heard how well they sang 'I've been redeemed.' Mr. Röther and I remained till all was over, and then we came away without any shots shattering

the window-panes, the people crowding round the carriage. Now here we are, grateful to God that no scare kept us from facing duty."

The affair only made the mission better known on the Continent, and at home called forth more intercession for its success, as all the principal newspapers published the facts. Fifteen meetings were held in the Wupperthal till the common people were heard saying—"We understand all that; these parables and pictures have stuck in our heads. We don't understand what we hear in the churches." "Of course," said the Evangelist, "our object is to send them to the churches." But the Lutheran ministers kept aloof. One of them only, Mr. Erdmann, superintendent of missions, was helpful.

If ever, in youth or old age, Alexander Somerville had reason to be discouraged by the apparent hopelessness of his mission, it was when he first entered Berlin in January 1881. The capital of Prussia and the new German Empire, with a steadily increasing population of now nearly a million and a half, had only fifty churches and a hundred and ten pastors, who at first resented a visit which the best of them misunderstood. Steadily, however, his catholicity and persuasive zeal gained on them, while the people crowded to his meetings. The minister of public worship at that time was Count Bernstorff, whom he had met twenty years before at the Evangelical Alliance in Dublin, and who was his only surviving co-trustee for the Madrid church property. That Christian official and Rev. Dr. Prochnow, long a missionary in Upper India, welcomed the visitor. With these Dr. Wangemann, foreign missionary director, and Mr. Kraft took part in the meetings, which even Hof Prediger Stöcker and the *Times* correspondent attended. Ten of the addresses were translated into German and, with a brief memoir, published spontaneously by the Berlin Tract Society. Thousands of men and women, of all classes, unsatisfied as to their own spiritual state and craving for light and rest, crowded the halls in which the gospel of Jesus Christ was preached with such vivid simplicity and power. The report of the remarkable results

of his special meeting held for Jews led him to write—"How long and how often have I prayed for poor Israel!" At Breslau, where, as missionary to the Jews, Mr. Edward has long done noble service to the Christian Church, at Liegnitz and at Dresden, the same good work was continued.

At last there began to disappear the coldness and exclusiveness of the State Church which has so often driven the best of its people into the Pietest, Moravian, and Methodist organisations. The *Evangelische Kirchliche Anzeiger* (Advertiser) published a long and critical description of the preacher and his methods. It wrote of him as a man of noble and dignified bearing who, in spite of his all but threescore years and ten, had in him youthful mobility and fire such as are seldom seen in any clergymen, and are rare in the ranks of the English clergy. "In his countenance there is something exceedingly affectionate and child-like, around his mouth there plays the good-natured humour of a soul truthful as a child's, while his whole bearing has a heartiness about it which at once wins confidence. The vast hall in which he speaks is crammed above and below. There are a great many young men and students present, and a large proportion of the higher classes. The audience follow him with rapt attention. Such mission work, which the English carry on at a great expense, has for us Germans at the very outset something strange about it, and even offensive, if we are to suspect the English of wishing to preach the gospel to us 'infidel Germans,' as the technical expression runs in the English and American religious journals, and especially to us the unecclesiastical Berliners, whose character, by the way, is not so bad as our reputation. Well, here comes a hoary-haired minister across the Channel, who does not understand a word of our language—an utter stranger to our ecclesiastical condition, and just as unacquainted with our German ways of conceiving the gospel. He brings with him an interpreter that we may understand what he says; and, lastly, a young Englishman, about twenty years of age, likewise ignorant of German, to play English tunes

to Sankey hymns and lead the singing of these hymns, which have been translated, and which are put into the hands of the audience as they enter the preaching hall. Thus does this itinerant preacher, with his two companions, travel from place to place abundantly furnished with funds to pay the not inconsiderable travelling expenses and hotel bills; to pay the hire of his preaching halls (the 'Reichshallen' costs £5 a night); to meet the expense of advertising in the newspapers and posting the street corners with his placards, through which, in large letters, the public are invited to attend his meetings. But, unlike Pearsall Smith a few years ago, he brings us no new gospel, nor does he recruit for any Church, sect, or denomination. He does not even make a collection at the door to cover his expenses. He has but one wish—to preach the gospel, and with his peculiar gift bring it nearer to men's hearts. He is brimful of enthusiasm for his 'Mission in Germany,' and is cheered by the prayers of the many thousands in England who have sent him out to move men's hearts and win them for Jesus. . . .

"Is Dr. Somerville's mission likely to leave a deep impression behind? Who can tell? At any rate, many will have learned to love the man who, with such peculiar gifts and such youthful fire, seeks to convert souls to Christ, and does all he can, were it but to save a single soul. To those especially who are more familiar with English modes of action, his stay here is likely to furnish manifold encouragement and opportunities of fraternal communion. On the whole, however, his method has too strong a spice of sensationalism to win for it unmixed approval. Like all revival preachers, Dr. Somerville aims at influencing the psychical rather than the intellectual elements in our nature. We Germans cannot but regard this one-sidedness as something unhealthy, and his mode of preaching as bordering on homiletical caricature. While, on the other hand, we cannot conceal from ourselves the fact that such a method in certain states of mind, and in certain stages of intellectual culture, is often seen to produce its effect. Abraham a Sancta Clara (died 1709) and

Henhöfer (died 1862) are German types of that of which Dr. Somerville is an English type, and they were men who were beloved in the circles out of which they sprang. Dr. Somerville, however, differs from them in that he uses mimical and dramatic expedients as well."

St. Petersburg and Moscow followed under very different conditions. At the former the British and American chapel, and the British and Foreign Bible Society's depot, under Mr. Nicolson, were the centres of operation. Even there nothing could be done until the chief of the department of foreign ecclesiastical affairs formally, on 12th March 1881, "allowed the English Reverend Somerville to preach through an interpreter." In Moscow great difficulty was found in approaching the Governor-General, who ultimately showed the venerable Scottish minister the greatest courtesy, and there applied "the permit to hold several meetings in the Moscow Reformed Church." But hardly had the services begun when the assassination of the Czar occurred, and the censor refused to allow even advertisements of the meetings to appear in the newspapers. Somerville's faith and energy rose above every obstacle, that he might do his Master's work. "Indeed we are in a peculiar land," he wrote to his wife, "and must not be hasty in judgment with regard to anything. I like the Russian people. Even the common people in the streets indicate a simplicity and a gentleness that are somewhat touching, though, alas! this meets the eye under an affecting form."

Two days after this was written Alexander III was destroyed, just when a miserable experience had made him willing to concede those free institutions without which Russia is ever on the brink of a revolution more widespread than even that of France a century ago. "I was on the way to a gathering of Christian worshippers and passed the palace. The Cossacks were about. While we were occupied the news was brought in, and a universal burst of grief took place, though the fatal issue was not then known. On returning I saw the police arresting a young-like man in a sledge, who cried out piteously. The streets were in con-

fusion. There is now an ominous stillness all around. People seem afraid to speak about anything. . . . I visited the spot where the terrible event took place. Had the Emperor driven home by the great public street he might have been preserved. He took a narrow way by the side of a canal. At night I had a second service with the Germans. The place was large and it was crowded. I delivered the same sermon that I had given to the English the night before. To my surprise, at a time when I was fearing I was a little tedious, there was a sudden burst of feeling on the part of the people, many shedding tears. This was when I was speaking of Jesus taking the place of Barabbas. The same address, when spoken through a German interpreter, had more impression than when delivered directly in our own language." He had twelve meetings with Germans, five with Swedes, and a very encouraging conference with Jews in St. Petersburg.

After five weeks of very hard labour, holding forty-three services in all, Dr. Somerville closed his mission in St. Petersburg with an address to the English on 1 Peter i. 8. His hearers recalled the preaching to them, on Heaven, of Dr. John Ker six years before, and of Dr. Norman Macleod in 1860, as he spoke to them, for the last time, on "Love to the Unseen, faith in the Unseen, joy in the Unseen." He shook hands with each as they left the church. One correspondent who had been there during forty years, wrote: "Our community has never seen such an expression of feeling as has been occasioned by Dr. Somerville's visit." To his wife he himself wrote: "The people not only shake hands, but in many cases insist on kissing the hand. One very old and tall lady actually came near and held up her loving countenance to receive the apostolic kiss. This I was constrained most respectfully to decline." He visited the great library to inspect "the famous MSS. of the New Testament brought by Dr. Tischendorf from the Mount Sinai convent after I was there."

On his way back from Moscow Dr. Somerville held crowded meetings in Berlin, for Christians and for Jews,

at which Dr. Prochnow interpreted with great physical force. "He is one year and one month younger than I —two old men holding evangelistic meetings together! I told about St. Petersburg, and the Germans and Swedes there. Then I tried the standing-up method for the first time in Germany. Sixty-nine rose before the congregation for prayer, as persons anxious to obtain a present salvation; then a great mass of Christians, professedly, to signify their purpose to pray with us for the sixty-nine. Then, after dismissal of the congregation (a large body remaining), sixty-five of the sixty-nine rose to say that now they believed they saw the way of life." At the final meeting other thirty-five, in similar circumstances, professed to have found the way of life. With thanks to God for such answers to prayer, Dr. Somerville passed on through Elberfeld to Glasgow, where on May 2d, 1881, he declared that the heart of the German people is fresh and they are ready to receive the gospel of Christ purely preached.

At the close of the year, after welcoming Messrs. Moody and Sankey again to Scotland, he resumed the mission, beginning at Frankfort-on-the-Main and working through South Germany. His young companion was Mr. George E. Morgan of London, son of Mr. R. C. Morgan, one of the publishers of the *Christian*. The Methodist professors and divinity students were, as usual, forward to help, and nineteen large meetings were gathered together in the city of Goethe. From Strassburg, which, after Stuttgart, was represented to him as one of the most religious places in Western Germany, he wrote:—"The Church of Christ is overcome with sleep in these lands of Europe. In Great Britain there is indeed need of the trumpet voice to rouse the souls of professors of the faith of Jesus to concern about the kingdom. There is what at times is fitted to make the poor heart tremble lest gospel truth should die out of Europe. I judge not so much from what I myself see, though at times my own experience is bitter enough, but from what I learn. The watchword for Christendom to-day is, 'Awake, Awake.' To-day, 6th January 1882, I

walked alone round Strassburg as I did in the case of Rome (Josh. vi. 15, 16). Such fortifications!—I suppose there are none like them in the instance of any modern city. What a lesson for the Church of Christ. How ready we are, as we say and think, to snatch victims out of Satan's grasp! Yet when they have been rescued, how supine and foolishly forgetful are we to fortify the capture and to watch that the wily enemy do not recover all again." In this city Dr. Somerville held the first theatre service proper which he had in Germany, when a prodigious concourse, among whom were eight of the twenty-five Lutheran ministers of the city, crowded the place.

Carlsruhe, Gernsbach, Baden-Baden, Tübingen, Heidelberg, Mainz, Stuttgart, some of the Black Forest towns, Wiesbaden, Bonn, Hamburg, and Altona were visited in succession. At the university city of South Germany the preacher began his address with a eulogium on John Albrecht Bengel, the commentator, who had been a professor at Tübingen, when he found that Bengel's grandson, a physician, was one of the hearers. When there, he thus wrote:—"Monday, January 30th, my birthday! I enter on my seventieth year to-day. Great preparation for an address to young men at night. Dr. Sulzberger was with me a long and exhaustive time, going over 'The Fiery Furnace,' with its long outline of the evidences of Christianity, the sermon I preached in the University of Glasgow the Sabbath before I left.[1] I have never before preached this—which is one of my most arduous—with an interpreter. Half of the auditory were young men, a tremendous cram. The meeting was a fine birthday gift."

At Stuttgart he saw for the first time Dr. Delitzsch's edition of his own Berlin address to the Jews, which in its translated form was finding its way into Russia and elsewhere. "But Dr. D. has taken a great liberty: he has suppressed my argument about the desire of all nations in Haggai ii. 7, because he does not consider that a personal meaning is to be attached to the word 'desire.'" Hearing

[1] See Appendix.

there of the sudden death of an old minister, Dr. Somerville wrote—"Perhaps it is most happy for the servants of the Master to labour on almost till the hour strikes when the implements of spiritual toil are to be laid down on earth for ever." Even in the capital of the more evangelical Wurtemberg he was denounced from the pulpit by the principal city preacher. Because he had attended what the commandant called the "low" meetings at Frankfort a certain Baron, Major in charge there, was with his wife removed to an inferior appointment at Königsberg. But wherever he went Dr. Somerville found his services prized by not a few of the German nobility, while the common people heard him gladly. He would fain have entered Austria, but the intolerance of the local laws meanwhile shut the door.

The late Professor Christlieb of Bonn, who nevertheless refused to countenance the meetings at which Judge Niebuhr had the courage to act as interpreter, has published[1] the most vivid picture of the spiritual state of Lutheran Germany. "Formerly the sceptic might say with Faust, 'I hear the doctrine, what I want is faith.' Now, alas! too often the doctrine itself is not heard. There are large parishes in Berlin and Hamburg where, according to recent statistics, only from one to two per cent of the population are regular churchgoers. Elsewhere it is somewhat better. But speaking of Germany in general, we may say that in our larger towns the population seldom exceeds nine or ten per cent, and in the majority of cases is far lower." In Hamburg Dr. Somerville found it impossible to engage a suitable hall for his services, though that city has more admirable halls than any he had been in, and its Sunday newspapers advertised forty places of amusement as open on the Lord's Day. Even in Altona he could secure one only, because "the people of the Saal are going to have some of their family confirmed, and therefore they do not intend to have a ball there on Sunday. Otherwise no money could have procured even this hall for us."

[1] *Modern Doubt and Modern Belief*, p. 28.

Dr. Somerville's missions to North and South Germany were well characterised by one of the Stuttgart journals, when, recalling the early days of the Scoto-Irish missionaries and of Boniface, and the Reformation influence of Luther and Calvin, the writer said:—"Who cannot fail to see the ruling hand of Divine Providence in this historically established change and exchange of spiritual life between Germany and Great Britain?"

CHAPTER X

1882-1883

A MISSIONARY TO THE WORLD—SOUTH AFRICA

South Africa's attractions for the evangelist—Its progress since Livingstone landed at Algoa Bay—The fifty years from Livingstone to Stanley—The voyage—Natal—Durban carried by storm—The Zulus, Heathen and Christian—Pietermaritzburg and Impolweni—The Boers charged—Spiritual results at Grey Town—Gordon Memorial Mission at Umsinga—Baptizing Zulus—In a waggon up the Drakenberg—Orange Free State—Kimberley services—Life at the Diamond centre—Six institutions begun—A memorable visit to Lovedale—Welcomed by Dr. Stewart and the great Institution—A patriarch of Missions—Macfarlan and Kafir singing—Burnshill and Mr. Laing's grave—Pirrie, John Ross, and Sandilli—King William's Town and Mr. Don—Cunningham and Richard Ross—At Queenstown, an episode—Illness at Worcester—The Murrays—Committing the Scriptures to memory Botanic treasures—The Gatberg and Pondoland—The Somerville Mission.

"SOUTH Africa alone is left of the British Empire for you to visit," was the burden of an appeal sent from Cape Town to Dr. Somerville by twenty-eight ministers and members of the five Reformed Churches there, early in 1882. With nearly half a million of white settlers scattered among more than a million of Kafirs over the quarter of a million of square miles to which Cape Colony has grown, and with the adjoining colony of Natal, and the Transvaal and Orange Republics, South Africa presented the very conditions which Somerville loved. Nowhere, he was told—and from long experience as secretary of the Glasgow Missionary Society he knew it well—are colonial churches and missionary operations so intermingled and

intimately related; there mutual sympathy is a matter of the greatest importance to both.

He was about to enter on the seventy-first year of his age, and for a time the state of his wife's health made him hesitate. But the moment she recovered his arrangements were made with the rapidity of a Napier or a Clyde summoned to war at a crisis of the Empire. Accompanied by a Divinity student, Mr. John B. Cumming, a son of the Rev. Dr. Elder Cumming, of one of the Glasgow parish churches, and supplied by the National Bible Society as usual with a store of the Gospels and Epistles in the various proper languages, Dr. Somerville left the city in November 1882, and was absent on his evangelistic campaign for seven months.

Forty years had then passed since David Livingstone, having landed at Algoa Bay and reached Kuruman, had made his first journey through Bechuanaland to within a few miles of Lake Ngami, which he subsequently discovered. Just half a century now spans the time from that thenceforth memorable landing to H. M. Stanley's completion of the Scottish missionary's plans, in the Belgian, Italian, Anglo-German, French, and Portuguese agreements, which have brought nearly the whole continent of Africa under the influence of the Christian Powers. What a Government expedition like that of Dr. Andrew Smith in 1834, and a purely scientific traveller like Sir James S. Alexander, had failed to do, Livingstone succeeded in accomplishing, because of his influence with the natives as a Christian missionary. "Lake Ngami," he wrote, and the President of the Royal Geographical Society publicly declared, "belongs to missionary enterprise."

When Somerville reached South Africa three sets of blunderers had reduced the administration of its Colonies and Republics almost to a dead-lock. The political and military proceedings of the imperial British Government in Natal had resulted in disaster to our arms and in ruin to many of the natives whom we ought to have guided with the same tact which has made British India unique in the history of the world. The action of

the Cape Government and the Dutch party, while sacrificing the best interests of our Kafir subjects, had indirectly encouraged freebooting and war in Bechuanaland. The Transvaal Boer Government, thus supported, aspired to Bechuanaland, which it was fast ruining, and asked for its annexation. Chaos had reached a height in 1883, when the only man on the spot with clear and righteous views, John Mackenzie, the local successor of Moffat and Livingstone, at last prevailed, public opinion in Scotland and England was roused, and Sir Charles Warren was sent out.

The establishment of the Bechuanaland Protectorate was the first step which carried the imperial protecting and civilising influence of the British Government up to the river Zambesi. What a Liberal administration did then the Conservative Cabinet has just consolidated by giving a charter to the British South African Company, with powers right up to the south shore of Lake Tanganyika protecting the Livingstonia Mission of Somerville's Church. The Barotse have added themselves.

Whether South Africa be unified, its elements being incorporated with Cape Colony under the British Crown, or whether these be confederated, Austral-Africa like Austral-Asia has a future before it, the splendour and duration of which depend on the righteousness and unselfishness of the English-speaking peoples. Unlike India, the land south of the Zambesi enjoys an Italian climate, where the white man rears a vigorous progeny. Unlike Australasia, the dark race, the Kafir, does not die out, but, transformed by Christianity into a noble people, thrives side by side with the whites. South Africa seems, thus far, to be reserved as the only theatre on which this great problem of race and colour is likely to be worked out in the spirit, and according to the teaching of Him who hath made of one blood all nations of men. If the result is to be satisfactory it can be reached only by the preaching and the living of such a gospel of love and peace, of righteousness and joy in the Holy Ghost, as Somerville proclaimed to white and black alike during his

wanderings over Natal, the Orange Free State, and Cape Colony.

The new political future which dates from the work of Mr. Mackenzie and Sir Charles Warren in 1883-4, and the rush for land and influence up to and beyond the Zambesi, are directly the consequences, as in Australia, of the new-found mineral wealth. Diamonds and gold are converting the South Africa of our fathers, with its droughts and thirst, its ostriches and sheep, its lions and elephants, its scanty vineyards and burnt-up farms, into a region of wealth and fertility, of railways and telegraphs, which promises to distance even Australasia in the rapidity of its prosperity, now that it is territorially settled. Dr. Somerville is ever intent on the high spiritual mission on which he was sent; with the tact and wisdom of the Christian gentleman he keeps aloof from local controversies, whether religious or political, that his message may not suffer from his weakness. But his journals frequently reveal vivid glimpses of the social and material condition of the communities of British merchants and settlers, diamond-diggers and dealers, Boers and Kafirs, whom he called to Christ.

His farewell visits amid the late November fogs in London were paid to Sir Donald Currie, the late Lord Kinnaird and Mr. Hugh Matheson, among others. Sir Donald "shook his head about Livingstonia," as well he might, when the evangelist of threescore and ten hinted at his desire to pass through the malaria-laden valleys of the Zambesi and Shiré to see Dr. Laws and exhort the Scottish settlers as far as the head of Lake Nyasa. The talk was about Mr. Gladstone. "He is a wonderful man, seventy-two years old," said Sir Donald; "I was with him till early morning talking about Madagascar; he was full of glee and frolic." From this notable example the venerable missionary took comfort. Mr. Hugh Matheson recalled the visit before the departure on the first mission to India, and read a most interesting letter about Mr. Moody and the gownsmen and graduates at Oxford.

The voyage in the *Drummond Castle* was, as usual, a

time of suffering, lighted up by good humour. One of his daughters had recalled his singing of "The Bay of Biscay O!" to which he replied, "'There *he lay*, in the Bay' will suit me very well, but no word or note will be sung by me with such thrilling emotion as the last 'O.' . . . What memories these sick imprisonments in cabins bring up! All one's past history, like the visions to the drowning man, seem to pass before the eyes." Again: "A German who is going out to Grahamstown as a missionary is on board: he heard me preach in Barmen. Oh! this sickness; I feel it as I write. It reduces one to the state of Nebuchadnezzar among the beasts!" Then follows, for his grandchildren in Aberdeen, a nobly simple description of the sea and its wonders, in and out of Scripture. He carefully notes, as material for future illustrations in preaching, that the steamer's screw made 1,715,250 revolutions from London to Cape Town, while the *Peshawar's*, from Southampton to Calcutta, had made 2,279,783. "The screw of the *Drummond Castle* pitches the ship on 26 feet at each revolution; is not this grand football playing?"

There were seven persons on board who had heard him preach in different parts of the world, and who remembered his message. The Bishop of Cape Town, returning to "troubles," as he confided to the Presbyterian apostle, was most catholic in the best sense, and invited him to preach. We find him writing, as he planned his tour in detail: "It is to me wonderful to how many places which I have long remembered in prayer I have been unexpectedly sent. It has all along been a great point with me to urge on all Christian colonists the evangelisation of the vast African Continent." On dropping anchor off Cape Town it was found that strict quarantine was in force because of a small-pox epidemic:—"Telegram, from Dr. Stewart, came on board giving me the heartiest welcome from himself and the brethren to South Africa, and saying that February would suit best" for the region of Lovedale and its great Institution. Reversing his route, Dr. Somerville resolved to begin the mission from Natal, at Durban, its port, where the ministers of all the churches welcomed him. He there held

twenty-nine meetings in three weeks. Of the last he thus wrote :—

DURBAN, *January 11th*, 1883. — "I had the usual disturbed slumbers, but am wonderfully well. Had a drive for fresh air with Mr. Martin and Mr. Cumming. In the evening we had the Lecture 'The Bible for the World,' in the largest available place, the Methodist church, at 7. Great crowd, admission by tickets, which quite ran short—1000 tickets issued, but many people got in without tickets. John Robinson, Esq., proprietor and editor of the *Natal Mercury*, and I understand the leading man in Natal, was in the chair. The Mayor, Mr. Pickering, was on the platform and took part, and also Mr. Greenacre, one of the richest and most liberal people in Durban, and many others were with us. Mr. Robinson made two beautiful and important addresses. As to the audience, he said it was the largest that ever assembled to listen to any lecture in Durban. The Lecture went well. Mr. Wynne spoke very kindly and beautifully. The music was good, and a good start was made for erecting a Hall for the Young Men's Christian Association. Altogether the mission has exceeded all I could have anticipated. I have been greatly indebted to the ministers, some of whom have aided me most effectively ; and many have attended the meetings more steadily than I think I can remember in any place elsewhere. Durban has risen each day, and our reception in it will open for us a gateway into other places."

The local newspapers were unanimous in support of the movement ; one of them declared :—"This week has to very many of the people of this town been memorable as having witnessed the last utterances of that most venerable and apostolic evangelist, Dr. Somerville of Glasgow. We apply those titles in their literal sense, as being the only terms that correctly designate the character and the work of the 'old man eloquent,' who has just said 'good-bye' to Durban, probably for ever. We have had in past years several visitors of ecclesiastical standing and repute — bishops and divines, missionaries and revivalists, the representatives of particular causes, and the exponents of special creeds. But we have never welcomed to the shores of this 'dark continent' one who more completely exemplified in his own person the reality of the faith he represents than we find in Dr. Somerville. His mission is in the fullest sense 'voluntary,' and un-selfseeking. He asks for no sub-

scriptions—he appeals for no help that is in any sense associated with himself or his labours. Though belonging to some branch of the Scottish Church—we know not which, for he never tells us—he appears before his auditors in no other capacity or character than as a representative of the Church of Christ. Dr. Somerville's creed is as large, all-embracing and catholic as his faith is unqualified and earnest."

After meetings at Verulam Dr. Somerville made his first acquaintance with missions to the Zulus by a visit to the American station of Umvoti. In Durban he had learned to like the native people, especially those whose life Christianity was changing. There and in Umvoti he addressed them, through an interpreter, on the Shepherds at Bethlehem. He was a most competent judge of their singing, which he describes as "wonderfully good, loud and soft alternating in rather a surprising style." The contrast between the heathen, painted in red ochre with head rings and feathers, and the members of the regular native congregation he pronounces "most extraordinary, and indeed beyond description. Never have I witnessed such a gathering of human beings. Nothing did I see in India to be compared with it." To an address on the Brazen Serpent (John iii. 13, 14) "this motley, barbarous, and partially civilised auditory listened with still attention and without drowsiness or yawning for a long service, interlarded with Kafir hymns." At the close a heathen Zulu cried aloud in his own tongue—"We thank you for these words; every word was good." He records a visit to

A Zulu Kraal and a Christian Home.

"The Kraal was composed of four huts, each of which was the habitation of a wife of one Zulu, *i.e.* he had four wives. Getting down on our hands and feet we crawled through the doorway into one of the huts. It was high enough to admit of our standing up in the centre inside. The sides and roof were firmly constructed of black branches or rather roots of trees—the floor quite hard—no window to admit light—no chimney to allow smoke to escape. 'The wife' showed us with much glee how she ground the mealies, *i.e.* Indian corn. Two of the other wives with children came in from their

tents, the fourth wife was sick, but we saw her outside of the hut. They were scarcely dressed, had a most revolting appearance, and filled one with wonder that human beings could live on from generation to generation under such horrible-looking circumstances. Yet they were as mirthful and loud in their laughter and speech as could be. The husband, a decent sort of man, held our horses. Polygamy is an abomination, and should be put down by the civil powers. Polygamy, and the selling of daughters in marriage for cows, are two of the greatest obstructions to the progress of the gospel.

"I was very anxious to see a Zulu Christian's house, and though it was getting late, we drove on to see one. Such a contrast!—a regular house, with chairs, squares of carpet, a nice lamp on the table, table cover, etc., everything civilised. This superior house-system is now becoming not uncommon even with those who are not decided Christians, but still all the civilisation which is apparent is due to Christianity. The Government is doing, wisely, a great deal to encourage education among all classes. I made a Zulu girl read a verse from the English New Testament and translate it into Zulu. This she did in the Christian house very nicely. The two brothers, I think they were, who lived in this house, were superior men."

In Pietermaritzburg, the capital of the colony, it proved possible to engage the Gaiety theatre for the services. There, in oppressive heat and frequent heavy rain, night after night, hundreds of the comparatively small population crowded to hear, and to sing with a wild power which sounded as far as the hotel, a quarter of a mile away. "The green curtain was down, so there was less of the theatrical in appearance." Here Dr. Somerville was visited by the late Bishop Colenso and his daughter, and he first came upon the three Missions created by Dr. Alexander Duff when, in 1863, on his final return from India, the great missionary descended from Basutoland on the fertile plains of Natal. Mr. Allison, son of a Peninsular officer, who had founded the mission in Pietermaritzburg, had passed away, and his place had not yet been taken there by the Rev. John Bruce. But on the neighbouring estate of Impolweni, purchased by several of Dr. Duff's Glasgow merchant friends and presented to the Free Church, a mission was being vigorously carried on by the Rev. James Scott. Mr. Scott acted as interpreter with Dr.

Somerville, who thus wrote in his journal:—"Mr. Scott and his brother were prosperous colonists, but the former resolved to study for the ministry. He was two years with Dr. Stewart at Lovedale, and then studied at the Free Church Divinity Hall, Edinburgh. He is an excellent man in every way, and is doing noble work at Impolweni, which has been selected to receive from Mr. Thornton's and Mr. Melville's fund (for mission buildings in South Africa), £5000, to found an institution like that of Lovedale." The institution is now fast rising, a girls' institute has since been established, and the Zulus, alike in their own Church and as tenants of the estate, are now a prosperous Christian community.

From this point the rest of the evangelistic campaign was made in a waggon drawn by six mules, with Christian Zulu driver and servant, up the Drakenberg range, through the Orange Free State and the diamond-bearing territory of Cape Colony, and so south to the railway leading towards Lovedale and the Kafir missions around King William's Town. The season was still hot and wet, and the hardships of such a journey, even eight years ago, were not small in the case of Dr. Somerville, who was unaccustomed to such African travel and had passed his seventieth year. But every untoward event, whether the frowardness of the mules, the breaking of the conveyance, the flooding of the rivers, or the frequent missing of the track and delay in the darkness till past midnight, only revealed the buoyant good humour, the common sense, and the burning zeal of one who was ever hasting to do his Master's work.

At Grey Town, on the way from Maritzburg, the traveller made his first acquaintance with the Boers of the Dutch Reformed Church, among whom the Scots minister, Mr. Turnbull, has since wrought such a change that they now maintain and even partly conduct a mission among the native tenantry and servants. After an address on John vi. 47—"*He that believeth in Me hath everlasting life*, a subject which I increasingly found to be useful," fifty Boers remained to the second meeting, and "eighteen

acknowledged that they were enabled to put their trust in Jesus. It was indeed a most interesting night, the like of which, I was credibly informed, had not been in Grey Town." After visits to some of their families, and especially after a night spent in that of Mr. Nel, when "I had my first interpretation in the Dutch language," he wrote:—"My impression of the Christian simplicity and genuine excellence of these Dutch Boers was very deep." The services at Grey Town were the beginning of a remarkable revival in this distant part of the Dutch Reformed Church. On his return to Scotland Dr. Somerville had the facts reported to him, and thus replied:—

"Glasgow, *December 12th*, 1883.

"My dear Mr. Turnbull,—I received your letter yesterday of the 9th November. Let me express the hope that in bodily health you are all right again. I have no doubt that the strain undergone by you during those interesting movements that have lately occurred in Grey Town adequately accounts for your illness. You were brought very low indeed, and Mrs. Turnbull must have experienced very great anxiety. I need not say how greatly I rejoice with you in the harvest of blessing you have been reaping at Grey Town. My own recollections of occurrences there are not likely soon to fade. Your reminiscences and noticed coincidences have a charm for me, and all the names and localities you mention have an effect upon me similar to what notes of a well-known melody have on the listener, when he is removed from the scene connected with the associations the melody recalls.

"Your account of Professor Hofmeyer's visits and labours I read with profound interest; though I had not the pleasure of meeting with the Professor I have corresponded with him, and have a high appreciation of his excellence and power as an evangelist. What a blessing he and the two Messrs. Murray have been to South Africa.

"Your reference to Mr. William Murray has a certain sweetness to me, difficult to describe. Perhaps he did not know when I was at Worcester that his visit had been

blessed. He is so modest that he did not say anything to me on the subject. I have no doubt that Professor Hofmeyer's success will draw *him* out still more to scatter the seed of eternal life through the provinces. Men like him are needed for Cape Colony, Natal, the Free State, and the Transvaal. From my own memories I feel assured that Grey Town will not be forgetful to *follow up* Prof. Hofmeyer's work. It is the harrowing in of the soil on the seed sown that ensures against its being picked off by the birds and remaining unfruitful. Your excellent elders, and such men as Mr. Nel and Mr. Botha, whom I treasure in my recollections of Natal, will help you at this critical time. I can well enter into Mr. Donald's joy and that of his friend. It would give me much gratification were you to remember me from the pulpit to your people, and otherwise to the friends I have mentioned. Yesterday, my son James, minister at Broughty Ferry, and my grandson, Frank Knight (generation on generation) son of Rev. George H. Knight of Aberdeen, left me to proceed on the 14th from Plymouth by the S.S. *Mexican* for Natal. My son is going out for health's sake by advice of his physician for the benefit of the voyage. He is pretty vigorous, but is not to be allowed to do work. I hope, though he does not preach, he will see in some places friends who showed me kindness. Their going out to Natal so soon to follow my footsteps may show the warm place South Africa has in our Scottish heart.

"As to myself, I still bear the 'marks' of my South African campaign, nor am I likely soon to get quit of the traces of my sojourn in your country. I have preached for three sabbaths, but require to be cautious. Glad should I be to see you all again, but I suspect we must await for that happiness till we get within the jasper wall of the golden city. Still, the shorter the time that remains to us here, let us seek to have it stored more abundantly with divine grace, and to spend it more energetically for Jesus. With warmest recollections to Mrs. Turnbull.—I am, yours in the Lord,

"A. N. Somerville."

Umsinga, close to the old frontier of Zululand, between the Tugela and Buffalo rivers, was reached after many incidents, one of which was meeting with a Christian Zulu marriage-party on their way singing the hymn, "Rock of Ages." Here, some ten years before, the Gordon Memorial Mission had been established, endowed with the property of the Hon. James Gordon, who dedicated himself to missionary work and, had he lived, would have been seventh Earl of Aberdeen. The capital of £7000 had been nearly doubled by his saintly mother, the Dowager Countess, by her son the present Earl, and by her sons-in-law the Lords Polwarth and Balfour of Burleigh. The early years of pioneering and sowing the good seed were approaching an end when Dr. Somerville visited the place, and ever since the native churches, schools, and stations have increased in numbers and spiritual life. The chronicle sent home to Mrs. Somerville thus tells the story of this memorable visit :—

Umsinga, Natal, *February 21st*, 1883.—"I received a warm welcome from Dr. Dalzell, his wife Elizabeth Lorimer, and his two sisters-in-law, Misses Jane and Mary Lorimer. All Glasgow seemed to unite in confluence. The house is quiet and comfortable. We had our first religious service in the schoolroom, the only church for the present; 150 were present; the service was held at 9.30 a.m. The meeting was entirely of Zulus, except the agents of the mission and their wives. A large proportion were dressed, and were indeed regular church attenders, but a host of wild heathen came all but undressed, the women with barbaric ornaments and otherwise anything but goodly to look at. Men with feathers in their heads, and wearing all the insignia of the Kraal, were present. It is indeed a great privilege to preach to these poor people. Dr. Dalzell interpreted, and did so well."

February 22d, 1883.—"Our third service for the Zulus was to-day at 10 a.m. The subject was the companion one to the 'Shepherds of Bethlehem,' viz. 'The Wise Men of the East.' It was well to show the people the similarity yet contrariety of dealing on God's part with poor and rich. At the end I asked all who would like to become Christians and to be prayed for to hold out their hands. After a time of silence and suspense a woman did so, and was followed by eleven men and women. They have not at all been accustomed to do this, and the open confession before their heathen brethren was very important.

Then twenty Christians stood up to pray for the twelve. Then eighteen said, or held out their arms to show, that now, after prayer and exhortation, they trusted in the Lord Jesus. . . .

"We went out to a place whence I could descry the hill of Slandwana, where the defeat of the British took place by the Zulus, and the sorrowful carnage of our countrymen occurred, under Col. Durnford. I am sorry that the exigencies of my mission prevent me from going into Zululand proper, though its mountains spread themselves before me. In the evening the missionary coadjutors, Mr. Campbell, farmer, Mr. Christie, builder, and Mr. Christison, schoolmaster, with their wives, and the two Misses Lorimer, came to tea, that I might address them formally on their work. . . .

"Dr. Dalzell and I went into two of the Kraal huts. They were larger than those at Umvoti. The chief, who has many wives and lots of children—I am afraid to say how many—was in Zululand with Cetewayo. We had a gathering under a tree. I preached on the Philippian jailor, Dr. D. interpreting. There were about 100 natives (besides white people) in the usual heathenish attire, *i.e.* with scarcely any clothes at all. After the service I gave a treat, in my mission's name, of coffee to the people—a mug of good coffee with sugar, but no milk and no bread. A fire was kindled, and Mrs. Dalzell with her assistants got all ready. The day as usual very hot. It was to me a most interesting and suggestive occasion."

February 24th.—"We drove to a place called 'Help-Makaar,' so-called from a spot on the side of a hill, near the present road, where each person with a waggon formerly had to help his neighbour to get along. The Dutch Reformed church where I was to preach was ten or twelve miles away—a wild and hilly country. We called at the places where English-speaking people lived, and told the inmates of the proposed service, but no one came. The notice given was very imperfect, however, some Dutchmen (for no women appeared) came, some from a great distance, *i.e.* one from ten miles, and we had a nice service to the few male auditors. One of them, a Dutch elder, owned 35,000 or 40,000 acres of land, Mr. Meyer. Another, an old man of the name of Kemp, possessed 20,000 acres. Mr. Adrian Jansen interpreted for me very well. I took the subject of 'Be of Good Cheer,'[1] as suitable to the solemnity of Dutch manners and looks. On our way back we called for Mr. Müller, German missionary, who comes from Hanover. . . . In the evening I went over to see the Misses Lorimer's house. They came out on their own charges, and greatly assist the mission. They showed me a room and dormitory for the young Zulu girls who stay with them, to build which Mr. White of Overtoun and Mr.

[1] See Appendix.

J. C. White contributed £100. There is a large photograph of Mr. White in the room."

Lord's Day, *February 25th.*—"The people very earnestly wished me to remain over Sabbath. I preached in the schoolhouse. . . . A large body of the people were wild Zulus, and of course their grotesque appearance as they came in from time to time was very interesting. My subject was the first part of 'Christ the Unseen,' Dr. D. interpreting. What gave character to this service was the circumstance that I *baptized three adult Zulus,* two men and one woman. They were called respectively, (1) 'Alexander Somerville' Mukize, (2) 'Barr Cumming' Tyezi (pronounced Chezy), and (3) Maggie ——, I don't know her native name. I put questions to them all in the presence of the people, and they made public profession before the brethren, and before the heathen alike. . . . In the afternoon about ninety came again —a great effort, as they live at considerable distances. It would have melted your heart to see the miserable-looking women who, with so little apparel, came into the assembly. Mr. Müller came to this meeting and addressed the people in Zulu. . . . I was greatly encouraged by receiving a letter yesterday from Mr. Donald at Grey Town, from which it appeared the work begun in that town is broadening and deepening since we left the spot."

After nine services the wearied evangelist and his companion set off on the road to Ladismith and Harrismith. Almost tropical rain fell, swollen streams were somehow crossed, the Drakenberg range was at last climbed, and the Orange Free State was entered. Almost everywhere, in Boer farmhouses and Dutch Reformed Church buildings, services were held. At Bethlehem, sixty miles farther on, he missed M. Coillard, the noble French missionary who has since extended his mission north of the Zambesi, and so he failed to arrange for a visit to Leribe, in Basutoland. At Lunkal, Sand River, Winburg (where each address was interpreted in Dutch and Basuto), and at the capital, Bloemfontein, where a Bechuana interpreter was added to those in Basuto and Dutch, the preacher declared his divine message. "Every sentence was said four times in four languages. I took the grand African story, the conversion of the Ethiopian. What a lively narrative it is. The singing was excellent. Africa, under white superintendence, must be evangelised by Africans. There was an overflow, a great many standing outside. The dusky faces could be

faintly seen in the defective light. The Chief Justice of the State supplied the lamp. We were like Zechariah's vision of the four carpenters—i. 20."

To Kimberley, westward for ninety-one miles over the then green plains of the Free State, treeless and tenantless, amid thunderstorms cooling hot days, on sandy roads, the mules dragged the missionary waggon. Dr. Somerville's chronicle supplies these pictures:

March 23*d*, 1883.—"KIMBERLEY is an extraordinary place. The diamonds were discovered only in 1870, so that not thirteen years have gone since the great sensation was produced. A Mr. Anderson, who originally was a blacksmith, was shown a diamond by a Dutchman who did not know its value. If he had offered a shilling for it he probably would have got it; but, as my informant tells me, he, though himself ignorant of its value, offered a sovereign for it. This awakened the man's ideas and his cupidity. Mr. Anderson, suspecting it to be a gem, offered, contrary to the advice of his wife, *his oxen and waggon* for the stone. The bargain was struck, and when Mr. A. went to Hopetown to ascertain the stone's value, he received £500 for it. Such was the result. Then the news spread. Mr. Anderson is now proprietor of a fabulous number of acres of land. I am told he has eleven farms, of which one has 40,000 acres.

"The mine—for it is no longer 'a field,' is a huge cavity in the earth, and attached to the town. It reminds one of a vast volcanic crater. Its mouth must be nearly half a mile across, and it has been excavated for 400 or 500 feet in depth. The diamonds are not found imbedded in rock, but in a certain hard blue clay. The mine, though superintended by white men, is wrought exclusively by black natives, who come from different tribes throughout Southern Africa. Kimberley at present is in a most depressed state, not because the yield of diamonds is diminishing, but from the lack of market of sale! The price of diamonds has so fallen that the affluent have been reduced to a very low financial figure. . . . You would scarcely credit the measures which have of late been taken to prevent diamonds being stolen or sold away. Any one having a diamond found on him, and without being able to show how he has got it, is liable to very severe punishment indeed. There are many Jews here—jewellers, indeed. They are blamed, I know not how far justly. I find a small but lively company of people here, who groan under the sordid worldliness and religious indifference of Kimberley. I have met with more people ardent for an outpouring of the Spirit to change the state of things than I have done in most other places. This is Good

Friday. To-day, a German, son of a minister at Hanover, went home and shot himself. He was one of the most prominent citizens at one time here, indeed was still in high repute. But the World has slain him. He was only 31. I had my first public gathering in the Town Hall, at 8 p.m."

After a visit to two Kafirs, lying under sentence of death for murder when mad with drink, and whose lives he long vainly begged at the hands of the authorities, Dr. Somerville continues :—

March 24th, 1883.—"I told them the apt story of Jesus taking the place of the murderer Barabbas, and of his saving the dying robber on the cross. It seemed as if the gospel had been made for such an auditory as I had. After this I drove round the mine, looking down with wonder into its wondrous cavity ; but I speak not of this, but of a less pleasing sight. It was Saturday and pay-day. The natives were crowding into the numerous canteens, and getting there some foul and fiery stuff that rushed to their brain and made them reel. I do not think I ever saw so much intoxication at the same time and in the same place. The men had not got the length of violent fighting, but they were reeling against each other, with heavy sticks in their hands, and might soon be ready for any bloody scene. Of all the many many faces I saw on the part of the natives that afternoon, no two seemed so placid, proper, and prepossessing, as those of the two condemned criminals. . . .

"I may here set down what I omitted to do before, regarding the first finding of diamonds. They got a pick and a shovel ; the shovel without a handle, and the pick with its 'eye' broken. In order to find the diamonds, a riddle was necessary. A piece of tin with holes *made by a nail* was used by the natives. Such was the commencement of a movement which has convulsed Africa and has in a manner shaken the world. It yields a good lesson to be applied to subjects of Christ's Kingdom."

March 27th.—"In the evening a fine attendance of over 300. The meeting looks so well, all kinds of people attend. Subject 'Mighty to save.' I had a second meeting to-night. Fully 125 remained to it. Of these no fewer than nineteen held up their hands in token of asking prayer for conversion to-night. What was interesting was that seven members of the choir did so. At the silent close seventeen of the nineteen professed to have found the Lord Jesus. This inquiry meeting was quite a new thing in Kimberley. We had much joy on the occasion. . . . The Kimberley *Daily Independent* has a long and most eulogistic article about the opening services."

March 31st.—"I went over to the Central Company's rooms (Mr. Bottomley's) to see some diamonds, not one of which have I seen since coming to Kimberley. How little the eye at first would recognise the value of these jewels? I did not handle one, with the exception of a little thing of one carat weight, and for the purpose of knowing what weight a carat is. One diamond was valued at 28 carats, with eight facets, it cost £175. The diamonds were assorted in small parcels, one of these parcels being in value £580. One parcel of poor diamonds had these at 4s. a carat. These, however, like some crusty Christians, were for polishing others. Diamonds only can polish diamonds! There were before me about £6000 worth in all. One day's washing, from one wash, yielded 788 carats, value £800. Coming away, I asked the gentleman who showed them to me whether Time or Diamonds were most precious. He did not reply. I said to him, 'You can buy diamonds, you cannot buy time.' . . .

"The measures taken to prevent stealing of diamonds, and especially illicit sale or purchase of diamonds (I.D.B.—Illicit Diamond Buying) are very severe. Two ladies called for me to-day, to ask me to go to see their sister now confined in jail, and sentenced to six years' imprisonment, on the charge of buying a diamond illicitly from two Kafirs, who were employed as trappers by the detective force. In my eyes a horrible system. . . . Her husband was in the house, and was apprehended with his wife. The Kafirs swore she had bought the diamond from them for £1 : 4s. Both Mr. and Mrs. F. were kept in prison, he two or three weeks before the trial. At the trial he was discharged. She was sentenced to six years' imprisonment. After the sentence, the husband offered to undergo the sentence instead of his wife. The three judges said he had spoken too late, *i.e.* after sentence. The man went away. He died after a short illness, literally of a *broken heart*, *i.e.* the blood came streaming out of his mouth and nostrils. The wife was allowed to get out to see her husband on the day he died, and for a little on the day after—his burial day. She has five children—two girls, youngest four months, at present with their mother in jail; three boys, eldest twelve years, taken in by friends for a time. Fifty pounds were paid to a counsel ere he would plead for them, and £75 have been paid to a lawyer to conduct an appeal at Capetown."

April 7th.—"The reply has come from the Governor at Cape Town, declining to interfere with the course of justice in the case of the two condemned murderers. I retain my view of the case, and feel thankful I was able, even to the length of going out of my way, to protest against the execution, though at risk of losing popularity with some people. Another horrible event occurred this morning, which stunned the city. The 'resident magistrate' as he is called, of Dutoitspan, who lives in

Kimberley, a man of thirty-five years of age, with a young wife of twenty, only child of a rich man, in another city, with a little daughter of two months old, shot himself by putting a revolver within his mouth, at breakfast hour, in his own room. I understand he had been twice, if not thrice, at my meetings in the Town Hall, his wife along with him. He was there last Sabbath evening, when I preached on 'Love to, Faith in, and Joy from, the Unseen Saviour'; and he appeared to listen with deep attention. This is the second suicide since I came, and is solemn. The night I was at Barkly there was a very destructive fire in Kimberley, right opposite the Town Hall, where my services are held. So there have been serious dealings with this city. In the evening at 8 p.m. I had my meeting with the Jews of Kimberley, of whom, from the diamond trade, there are a great many. They have a synagogue. It was an anxious occasion. An audience of above 300 attended, of whom fully a third were Jews. . . . I conducted on this one occasion the entire service myself, as I feared one word incautiously spoken might spoil all. We chose many hymns to sing, at which a Jew could scarcely take exception, but all of which have an evangelical import. . . .

"A Jew came up at the conclusion, and walked with me in the street a good while; he had been struck by what was said about Christ the 'Glory' of the second temple, but he had his difficulties about God, who told Moses, He could not be *seen*, being 'manifest in the flesh.' I made some use of Jehovah coming as a *man*, with two angels, also in human shape, to Abraham as he sat under the tree, Gen. xviii. The uncreated essence cannot be seen, but yet God may 'manifest' himself in a human nature. He went away saying—'I am a Jew, I cannot understand this.' To which I replied, he must lay aside all prejudices. I then pressed home sin on his conscience. 'What are you going to do with your sin, you know you are a sinner?' 'Oh, we must just go and cry to the great and merciful God to pardon it.' 'Well, I added, but you never find a Jew under the Levitical law coming to the temple or tabernacle merely to cry for pardon as you say. He always came with a sacrifice, which, though it could not put away sin, was the figure of the Great Substitute, who alone can put sin away.' And so we parted. Many Jews, I learn, would fain be Christians, but they dread the terrible consequences from their own people."

April 11th.—"Kimberley has to us been the most surprising of all the places we have visted. Though suffering deep depression at present, it is yet the focus of energy and push in the colony. Its reception of me has been extraordinary, and the stir occasioned in the place most encouraging. I mentioned the Sabbath evening service in the Town Hall. I had been grieved during the day by the multitude of loud

explosions in the diamond mine that at intervals shook the ground, and indeed the city. I thought it my duty to refer to the circumstance, so before the last hymn was sung I said, 'I hoped they would not take it amiss if I referred to what vexed me that day a Sabbath, on which the saddest of funerals had taken place, viz. the exploding work that was continued throughout the Lord's day in the mine. That I had gone down to the border of the mine to see for myself what was ado ; that I had been greatly pleased with the Sabbath-like cessation from work all around the mine, but that far down in the interior I saw a great many poor black creatures running and huddling about, as the numerous explosions took place. These natives being induced or compelled to work in this fashion on God's day, that there were some things more precious than diamonds, *i.e.* the souls of men. That since I came to Kimberley there had been two suicides, and that suicide was a dreadful thing —that there must not be a third suicide. That two executions were to take place to-morrow. That there had been a landslip in the mine, which would take an immense outlay to cover. And a fire in the city ! All this within a few days. Such things were fitted to make men ponder.' "

Leaving behind him six institutions—a daily prayer-meeting, a united evangelistic committee, a Ladies' Christian Association, a Young Men's Christian Association, an evangelistic choir, and continued evangelistic services on Sunday evenings in the Town Hall, Dr. Somerville bade farewell to hundreds of grateful Christian people and converts in a town which the railway is fast linking to Vryburg, and which the British South African Company will connect with the Zambesi and the Lake regions beyond. Such importance did he give to singing among the Kafirs that he wrote, "I wish we had a choir of 'Jubilee Singers' to go through all Africa, with some one to speak in ordinary address the simple truths of the gospel."

After crowded services at Fauresmith, Jagersfontein, Philippolis, Colesberg, Cradock, Port Elizabeth, Utenhage, and Grahamstown, Dr. Somerville reached Lovedale on Saturday, May 12th. With eager expectation he had looked forward to this day as the crowning personal pleasure of his tour in South Africa. Welcomed by Dr. Stewart at Beaufort, and accompanied by Rev. Dr. Johnstone of Belfast, also on tour, with deep emotion he found him-

self in the place which, forty years before, he had helped to create, and had from afar seen growing into the greatest civilising centre, Christian and industrial, in the whole continent of Africa. He must himself tell the tale, as in the hurried chronicle of his wanderings :—

"LOVEDALE, *May 12th*, 1883.—It was about 7.15 p.m. when we reached the pretty avenue leading up to Dr. Stewart's house. What was my unspeakable astonishment to see a long array of dusky faces of Africans, beautifully clothed, to welcome us. There were four rows of young women and young men, the latter behind. About four hundred persons were drawn up, with all the agencies of the mission—Mrs. Stewart and children, old Mr. Weir (the finest old body possible), Mr. and Mrs. Geddes, Mrs. Muirhead, and her daughter Miss Muirhead. A sight, such as I can compare only to some scenes I had read of long ago in the *Arabian Nights*, presented itself. The picture to me was overwhelming. I question whether any one in Africa could have felt as I did. Here was I in Lovedale, a place that bore the name of the first minister of the church where I had conducted a long pastorate for forty years. Then it was 'Lovedale Seminary'—such was its old name —with which I had been connected, I think, from the first, whose first conductors were good Mr. and Mrs. Govan. Then comes Dr. Duncan Macfarlan of Renfrew, with his absorbing manipulation—for few others could get the hand in to help. Then, besides my own relationship as home secretary of the Glasgow Missionary Society, there were all the memories of John Robertson, Henry Knox, William Wilson, William Buchanan, and I know not all besides. As I looked at the orderly lines of well-dressed men and women drawn up before me I could not but think I saw the shadowy forms of the great and good—that of dear old Mr. Galloway [1] among the rest—rising up behind the living in the flickering light, and smiling benignantly.

"'They who sow in tears shall reap in joy.' The sowing was in the years gone by, with much toil and weariness and weeping; but now the glorious harvest had come, and there

[1] Senior Elder in Free Anderston church.

were the tall and ripe field stalks of golden grain! Dr. Stewart asked me to say a few words of salutation to them. I stepped forward, but had some difficulty in articulating; indeed, I have not been so affected by any sight as this since I came to Africa. Then, Dr. Stewart leading, they gave us a succession of hearty cheers. Truly, I may say, 'What hath God wrought!'

"*May 13th, Lord's Day.*—Dr. Johnstone attended the breakfast of young men, and he preached at 11 a.m. in the native church. I went to preach at Alice, about a mile distant. It happened to be a conjoint service of Baptists and Presbyterians. Dr. Stewart should have preached, but he gave the service to me. Alice is a small and slow place, with about 500 residents only. This was my best opportunity for reaching Europeans in Alice. The day was beautiful. The scenery about Lovedale is charming. The trees are grown. The avenues to the place are rich in foliage, and the buildings and appurtenances to the mission most cheering.

"Of all mission localities I have seen in Africa this is the most delightful to the eye. Well done the heroes of the old Glasgow Missionary Society, gentlemen and ladies alike. Well done the Assembly's Committee, though I do not think their work has been up to the mark. Well done the generous friends at home, who have helped to make this mission what it is. Well done the Cape Government, which now wisely allows nearly £3000 a year to aid the heavy expenditure—I believe about £12,000 a year. Well done Dr. Stewart, whose indomitable energy, good sense, and Christian spirit have latterly so shaped and formed this grand Institution for the well-being of South Africa. Let all the friends of Africa be of good cheer, and sympathise with, pray for, and otherwise promote the prosperity of Lovedale.

"In the evening we had the first public service ever held, in the fine new hall, which has been built in connection with the noble edifice for class-rooms, library, etc., at a cost of £14,000. The hall is a very noble one, with lofty roof,—altogether a most taking place of assembly. There

is a good native church also, at some distance, of which Mr. Mzimba, husband of Martha, Mrs. Alexander's *protégé*, is minister. The gathering to-night was almost exclusively composed of the adherents of the mission. They were drawn up in orderly style. I preached a truly African discourse, 'The Ethiopian Treasurer,' and was admirably translated by a German missionary, Mr. Keyser, an elderly man, whose wife is the hearty daughter of old Mr. Bennie, the Glasgow Society's missionary, who died suddenly in a carriage as he was driving home. Dr. Johnstone of Belfast was again a listener. He is an old friend, and as hearty an Irish soul as one could wish to meet.

"*May* 14.—I did not hold a public service to-day at noon, but went round some of the boys' classes, examining the lads. I saw them, too, at dinner. They get *mealies* (Indian corn) three times a day, with occasional variations in the way of meat and vegetables, and all are in healthy looks. The boys pay board up to £8 a year. Rev. W. Stuart from Burnshill came over to invite me to Burnshill, and Mr. Makiwani (Kafir minister) from Macfarlan to invite me also. At night I had a special meeting for Christian workers in the library of the Institution.

"*May* 15.—I was to have preached in the native church at 11.15 a.m. to-day, but at the last moment we resolved to hold the meeting in the large hall, which was much better. The hall was quite filled, about 600 being present. I took the *Shepherds of Bethlehem*, which, though pretty long with interpretation, suits such congregations very well indeed. Rev. Mr. Mzimba, native pastor, translated most excellently. It is a marvel he should be able to do so. At 7 p.m. I had my last service, again in the large hall. The country people could not come, but all the attenders at the Institution, teachers, and many others—about 400—came. A most interesting service. I walked home afterwards with old Mr. Weir, eighty-two years of age, quite a gem. They are very kind to him; but, indeed, he is an ornament of the mission. The first thing he made me do was, in the dark, to pluck with my own hand first an orange from the bough and then a pome-

granate, that I might say that I had plucked them myself in Lovedale. Then he had me into the house, and he showed me letters to him from old Henry Knox and Duncan Macfarlan of Renfrew; a beautiful address of the Presbytery to him, signed by Bryce Ross, on occasion of his jubilee as a missionary. He also showed me, and I read them, some notes of invitation printed, but addressed by pen by Dr. Chalmers's own hand, to his Sabbath school teachers, of whom Mr. Weir was one, while Dr. Chalmers was in Glasgow. Ah, the great Chalmers shines out in these little missives. We sat for a while and 'cracked' over the *old men* in Scripture whom God had made use of, till, like the two disciples on the way to Emmaus, 'our hearts burned within us.'

"*May* 16.—Dr. Stewart, Mr. Cumming, and Stephen drove off with me to Macfarlan, six or seven miles away. We crossed the often mentioned Chumie, and drove through the station Buchanan, called after W. Buchanan the dentist's father, where Richard Ross got a church built; and we arrived at Macfarlan, called after Dr. Duncan Macfarlan. How strange that two African stations should bear the names of two of my predecessors in Anderston church! The little church was filled at 10 o'clock p.m. One hundred and forty were present (including twenty white people), some of them wild Kafirs. Mr. Makiwani interpreted very well indeed; the people very attentive, their interest deepening as I proceeded. The native hymns when sung sounded like the harmonious roar of a colossal æolian harp! Afterwards I went to see Mrs. Makiwani, the pastor's wife, who, alas! is dying of consumption. Then we returned in our 'spider' by a longer way. We could see the locality of Burnshill. The country was green, and a wide plain with mountains rising round part of it. We did not get home till nearly 5 p.m.—too late, as I had to preach again at Alice at 7 p.m. Several people came to dinner. At a quarter to seven we drove off to Alice. Fine moonlight, a considerable company going with us. An old gentleman at dinner had been present at a marriage in Renfrew Street at which I officiated in 1845. He was descanting on the

black locks then and the white hair now! The Lovedale choir came to help. The service was in the Town Hall, which was crowded. Singing good. Dr. Stewart said to me, 'The people never had such a rousing up since they were born.' I am thankful for God's astonishing help and the strength given."

The South and North Kafrarian Missions of the Free Church of Scotland, which were next visited, were to the old secretary of the Glasgow Missionary Society, whose men had founded them, no less familiar ground. Burnshill, Pirrie, and King William's Town, to the south, and Cunningham, Duff, Main, and Blythswood, to the north of the Kei river, were all named after his own predecessors and contemporaries. After preaching to Mr. Stuart's Kafir congregation at Burnshill, of whom 500 were communicants, and twenty-five were elders and deacons, all able to conduct service among their countrymen, Dr. Somerville writes —"This shows how powerfully the gospel has taken hold. I shook hands at the door with my black brothers and sisters. We then walked down about half a mile to Mr. Laing's grave (the first missionary there) in a valley inclosed and surrounded by trees. Dr. Johnstone prayed, but for a time could scarcely articulate for emotion."

Pirrie was the station of Rev. John Ross, the virtual founder of this vernacular Kafir mission, who, after sixty years' service without once leaving the colony, left as his legacy to the mission his sons Rev. Bryce Ross, D.D., and Richard Ross, M.A., and his children's children in the third generation, also missionaries or being trained for the work. "The manse is an excellent house with roses in its garden. The picture before it is lovely. There is a narrow valley, and, rising behind it, a broad and beautifully wooded mountain that stretches to the left. Among these woods poor Sandilli, the Kafir chief, in one of the cruel wars with his followers, was shot. The church is a goodly building, commemorative of old Mr. Ross's jubilee, and stands on the top of a hill. I preached on the 'Brazen Serpent'; Mr. Mzimba interpreted. I went to the door to shake hands with all. They did not come at once; they

were taking up a collection. There were many shillings and some two-shilling pieces in the server; the whole amounted to the large sum of £3 : 5s. After I had shaken hands with all, the elders came up to give the £3 : 5s. to me. Was not this splendid, and more munificent than could readily be witnessed at home? I took the money with many thanks, but immediately handed it to the treasurer of the congregation for the benefit of the church funds. Well done the Kafirs! I was shown the tree under which old Mr. Ross used to sit and speak to every Kafir that came past. His grave lies low in the Kafir cemetery, and, like Mr. Laing's, is enclosed. All this reminds me of the lines—

"Oh wild-traditioned Scotland
Thy briery burns and braes, etc.
. . . . .
And graves of martyred warriors
Are on the desert heath."

At King William's Town, founded by the missionary Brownlee, whose memory is perpetuated by a public clock on the Court-house tower, Dr. Somerville was helped by Rev. J. D. Don, the accomplished Scots minister who, after good service as one of Dr. Duff's young colleagues in Calcutta, has made for himself a name as the best preacher and truest friend of the Kafirs, next to Dr. Stewart, in Africa.

Driving 120 miles north-east, across the Kei to Toleni, Dr. Somerville made his next centre the hospitable manse of Rev. Richard Ross, whom he had ordained in Glasgow in 1856. This apostle of the Kafirs, as he is called, had at Cunningham, as the station was named, founded the mother church of North Kafraria, from the 2000 Kafirs of which other congregations had moved off northwards, till at last they have formed a united chain with those in Natal, by that which now bears the name of Somerville. He had helped to found the second Lovedale, or Blythswood Institution, which the Fingoes rejoice in considering as their own. "Richard Ross has done a splendid work, and has broken down under his labours manifold. I

wanted him to come to Scotland with me. We should be doing a Christian part in having with us so fervent and successful a servant of the Master." "Cunningham parsonage is quite a hotel for all ministerial strangers. Indeed I wonder how hospitality on such an extensive scale is practised here, at Lovedale, and at Blythswood." Mr. R. Ross recovered sufficiently to be able to visit Scotland and give the next seven years to the good work. But again has he been stricken by paralysis in the midst of renewed toil, and his eldest son is likely to be his successor. Services in Blythswood Institution, of which Rev. J. M'Laren, M.A., is the head, and finally at Queenstown, closed the mission in the interior of South Africa. At the latter, after an address in the fine new Methodist church on 31st May 1883, the following incident occurred :—

"A tall, well-conditioned, and elderly man called at the hotel. He sat down in my room and told me the following story : In 1844, when he was seventeen years of age, he was walking by the Clyde on a Sabbath evening, when he saw a crowd of people listening to a preacher in the open air. The preacher was young, with black whiskers and black hair, and was very earnest. He was struck with what he heard, and was exceedingly anxious to know who the minister was. No one could tell him. Some people of the name of Macintyre told him whom they supposed it to be. He went to the church of that minister, but found it was a mistake. For a couple of months he went from church to church trying to find the minister, but in vain. One Sabbath evening he was walking near the Bridgegate, and he saw a stream of people entering (old) Bridgegate church. He went in with the others. By and by up came the head and face of the man he had been seeking to hear again. He, the minister, was delivering lectures on 'Joseph,' and he could never forget the picture given of poor Joseph standing in the slave market in Egypt. He was again struck with the seriousness of the preacher, and as there were to be twelve lectures on 'Joseph' he actually attended them all. He then found out that it was the minister of Cadogan Street Free church, who was the man he had been seeking. He was preaching in a church without a gallery—sloping towards the pulpit. Though he, my visitor, tried for three or four years (or perhaps seat-lettings) to get a seat in the church, he did not succeed. It was a Mr. Taylor who had prepared the 'geometric elevation' of the building, and, strange to say, he, my visitor, had the original drawing with him now—in his possession in Queenstown !

"He came out to South Africa in 1850, and has been employed since then as government land surveyor, and is constantly on the move, though his wife and family are in Queenstown. When up country he learned that Dr. Somerville intended visiting Queenstown. He wondered whether this could be the same 'Mr. Somerville' he had heard long ago. He arrived from a distant journey last night at seven p.m. His daughters had been at the meetings here, but he could not gather from them whether I was the man. However, he came up to the Methodist church last night at nine p.m., and stood outside the church door listening, but he could only hear the high tones of the speaker, and was persuaded it could not be his Mr. Somerville. All the more that he was informed, by a man whom he had questioned, that Dr. Somerville was an American. As he stood a gentleman came up—'I have a seat,' he said, 'in the church, come in with me.' Mr. P. Fletcher, for that is my friend's name, complied. 'I could not have recognised that Dr. Somerville was the Mr. Somerville I knew. You were just telling the story of the swimmer with his wife and child; all at once there was a lower tone of voice, then a higher tone of voice in the utterance, and instantly, by these two tones, I recognised you to be the man. The high tones outside the door convinced me you were another minister, but the two tones inside convinced me you were he, and I have come to-day to see you and tell you this!'

"The sermon on the Clyde I recollect perfectly. It was delivered on some logs near Kelvinhaugh. How strangely bread cast on the water is found after many days."

After going by steamer from Port Elizabeth to Mossel Bay, where he was interpreted by Mr. Marchand, who had been studying in Berlin during the mission of 1881, Dr. Somerville made a tour among the Dutch Reformed churches and settlements of the south by George Town and Onatshoom to Worcester. To reach the last in time he travelled for two nights and a day in an open car when the excessive cold of the southern winter had topped the hills with snow. "This has been the most formidable journey I have had in the colony. I fear I may smart for it. Strange, there are no fireplaces in the hotels. I am thoroughly colded. Rev. W. Murray, Dutch Presbyterian, a fine man and very kind, is here. There are several brothers Murray (from Aberdeen originally) who have been a great blessing to the Dutch Church in the colony." The eager preacher persisted in the heavy work of Sunday and of

Monday, 18th June, when he yielded to a violent attack of shingles on head and face, causing the long-continued blindness of one eye, which the physician ascribed to the pitiless exposure in open cars by day and night. For three weeks he lay a close prisoner, grateful for incessant kindness from the people and the source of much spiritual quickening to them. Wellington, Stellenbosch, and even Cape Town, where a ten days' campaign had been organised, had to be given up. As he lay in the "third great nervous illness I have had from missionary strain," he dictated instructions as to substantial gifts of books, as memorials of his many expeditions, to all who had accompanied him or helped him. In one of the many talks he had with his native nurse, she said of Rev. A. Murray of Wellington, "I like his preaching very much, he makes me so sorry." "'So sorry,' is not that a pretty description of effective preaching?" "I am trying to get the Epistle to the Ephesians into my mind. My wonder daily increases at the intelligence of the early Christians, to whom such words, succinct yet full of truth and breathing Heaven's life, could be addressed." Again, when sleepless, he wrote, "I wish I had more of Scripture, especially some parts of it, on my memory. I am grateful to Aunt Tate and my mother for having made me learn some portions when I was a child." In all his tours he daily studied a book of Scripture, and, however hurried or wearied, committed some of the more striking verses to memory.

When resting at Wellington Mr. Andrew Murray, who was his companion, recalled his sermons at New Deer and Old Deer in 1844, and said he had notes of them yet. "I urged on him the importance of the sound South African Dutch Church sending a deputation to evangelise Old Holland, three hundred years ago the Thermopylæ of Christendom." "Cape Town, whose requisition did so much to induce me to come to Africa, is twice to be denied me as a field of service, at first by quarantine and now by illness; but the Master who has ordered all this pilgrimage knows no failure and does all things well!" His last act was to seek in the Presbyterian cemetery for the grave

of his sailor brother who died from the effects of shipwreck and was buried there in 1832. From the various Botanic Gardens of Natal and the Cape he purchased rare plants, seeds, and bulbs which he presented to the Glasgow Royal Botanic Garden. At Garelochhead, during the autumn of 1883, he found new energy for his next mission, but South Africa left its mark upon him to the last.

On the extreme north-east coast of Cape Colony, between it and the Natal frontier, are the Gatberg mountains and the feudatory territory of Pondoland. To the former, known then as No Man's Land, some Kafir Christians from near Lovedale removed on the invitation of the Colonial authorities. Under their own catechist, the brave Maneli, they regularly kept up divine service. In 1874 the Rev. R. Ross made a journey of some hundreds of miles to visit a few native Christians living among the mountains of Gatberg. They begged for a missionary to be sent to them. They were poor and had no place of worship, so they met in a cave in the side of the mountain ; but it was very cold in winter and old people used to shiver during the service. After a few years Mr. R. Ross got a small sod church built for them, but this was burned by rebels in 1881. When the Christians returned to their homes there was no place of meeting left but the mountain cave. For two years more a Scots missionary visited them regularly, and dispensed the Lord's Supper several times in this lonely place. He also admitted many converts into the Church under the same rocky roof. It was a strange, wild place, but to many it has hallowed associations. The picture shows the site of the new mission. The ruin is very interesting. In that building twenty-nine Europeans, including women and children, and six faithful Christian natives, were besieged by thousands of rebels for a long time during the war.

On this same spot the peaceful mission-house of Tsolo now stands, and near it the simple church built by the children of the Free Church of Scotland. In due time the Rev. Dundas C. Erskine was sent to them, and he took

SITE OF THE SOMERVILLE MISSION, TSOLO, NORTH KAFRARIA. *To face page 244.*

THE SOMERVILLE KAFIR CHURCH.

To face page 245.

with him, as his wife, a grand-daughter of old John Ross of Pirrie. He evangelises a district as large as Perthshire, divided into eleven parishes, under twenty-five Kafir elders and deacons, with teachers and Scripture-readers. Pondomisi visitors from the neighbouring state, having got good from the medicines and teaching at Tsolo, invited the missionary to visit their chief, Nquiliso, who granted a site for a new mission. The Free Church Kafirs themselves hope to work it as their own. This new bishopric of Tsolo, which has thus lengthened its cords out to Pondoland and united with Natal, perpetuates the mission and the memory of our Modern Apostle as THE SOMERVILLE MISSION.

CHAPTER XI

1884-1885

A MISSIONARY TO THE WORLD—GREECE AND WESTERN ASIA

Commission to the Greek-speaking peoples—Teaching by an interpreter—M. Tricoupi's enlightened action—Opposition of priests of the Holy Synod—Thirteen services in Athens and the Piræus—Pentelicus and Marathon—Greek orphans and their music—Corinth and the Archbishop—Symrna—The region of the Seven Churches of "Asia"—Thyatira—Sardis—Philadelphia—Sokia and the liquorice root—Miletus and Hierapolis—Laodicea and its Epistle—Ephesus—Constantinople and the Bosporus—Nicomedia and Adabazaar—Among the Armenians—Salonica, Jews and Greeks—Sowing the seed in the classic furrows of Greece—Athens and the Temple of Olympian Jupiter—Renewed opposition of a priest—The interpreter stoned—The old Evangelist's courage—His forgiving spirit—Estimate of his mission by Dr. A. Thomson and the American Board of Missions.

On recovering from the illness which followed his African expedition, so far as that was possible at his great age, Dr. Somerville resolved to visit the Greek-speaking peoples of Eastern Europe and Western Asia, and the British and American Christians scattered among them. Again the Glasgow United Evangelistic Association, of which Mr. J. Campbell White continued to be the active and generous president, sent him forth.[1] He was accompanied

[1] The following are the first and last paragraphs of the Greek credentials from the Glasgow Association :—

ΑΠΟΣΤΟΛΗ ΤΟΥ ΑΙΔΕΣΙΜΟΥ
ΑΛΕΞΑΝΔΡΟΥ Ν. ΣΟΜΕΡΒΙΛΛ
(Διδ. Θεολ. τοῦ Πανεπιστημίου Γλασκόβης)
Ὑπὸ τὴν προστασίαν τοῦ ἐν Γλασκόβῃ "Ἡνωμένου Εὐαγγελιστικοῦ Συνδέσμου."

by the Rev. James E. Somerville, his second son, who, as his father told the Edinburgh noon prayer-meeting on the day of departure, had seen health, home, work, and wife swept away in one year. Mr. James D. White of Norwood, London, joined the party. From Lord Granville, then Foreign Minister, and others, the venerable evangelist received letters to the British Embassy at Athens, and to M. Tricoupi, the enlightened Prime Minister, who has done so much for the literature and the prosperity of his country. From Cologne he wrote to his wife, 25th October 1884:—"I hope you will enjoy the communion to-morrow. The grand old days are, I believe, gone never to return. I have lived through more than two generations of communicants and ministers. It is interesting to me, in the prospect of resuming my interpretation system, to call to mind that God has made the highest use of that system, inasmuch as all Christ's words originally spoken in Aramaic Hebrew (Syriac), come to us interpreted into Greek. Our whole English Scriptures, too, are 'interpreted' for us into our language."

His experience in Russia led him to expect opposition from the authorities of the Greek Church. Mr. A. Nicolson,

Ὁ αἰδέσιμος δόκτωρ Σόμερβιλλ διετέλεσεν ἐπὶ τεσσαράκοντα ἑπτὰ ἔτη κῆρυξ τοῦ Εὐαγγελίου, καὶ ἀνήκει εἰς τὴν "Ἐλευθέραν Ἐκκλησίαν" τῆς Σκωτίας ἀπὸ τῆς συστάσεως αὐτῆς, εἶναι δὲ ἤδη εἷς τῶν σεβαστοτάτων καὶ εὐυπολήπτοτάτων ἱεροκηρύκων τῆς ἐκκλησίας ταύτης.

Καίπερ γέρων ἤδη καὶ φέρων τὰ στίγματα τῶν κοπωδῶν τούτων ἀγώνων, ὁ δόκτωρ Σόμερβιλλ διανοεῖται ἤδη νὰ ἐπισκεφθῇ τὴν Ἑλλάδα χώραν, περὶ τὴν ὁποίαν συγκεντροῦται πλεῖστον ἐνδιαφέρον. Πιθανῶς δὲ θέλει περιοδεύσει καὶ τὰς γειτνιαζούσας χώρας. Ἀπέρχεται δὲ ὡς καὶ πρότερον, φέρων τὰς θερμὰς ἡμῶν συμπαθείας ὑπὲρ αὐτοῦ. Συνιστῶμεν δ' αὐτὸν εἰς τὴν χάριν τοῦ Θεοῦ· καὶ ἐπειδὴ ὁ σκοπὸς αὐτοῦ οὔτε προσηλυτιστικὸς, οὔτε ἐριστικὸς εἶναι, ἀλλ' ἁπλῶς νὰ κηρύξῃ τὰς ἀρχαίας ἀληθείας τοῦ ἐνδόξου Εὐαγγελίου, αἱ ὁποῖαι ἐν προγενεστέραις ἡμέραις ἀπὸ τῆς Ἑλλάδος καὶ διὰ τῆς Ἑλλάδος ἐκηρύχθησαν εἰς ὅλον τὸν κόσμον, μετὰ πεποιθήσεως αἰτούμεθα ὑπὲρ αὐτοῦ τὰς προσευχὰς πάντων ἐκείνων πρὸς οὓς ἡ ἐπιστολὴ αὕτη ἔλθῃ, καὶ ἰδίᾳ συνιστῶμεν αὐτὸν εἰς τὴν ἀγάπην καὶ συμπάθειαν τοῦ λαοῦ τοῦ Κυρίου ἐν Ἑλλάδι καὶ ἐν ταῖς χώραις ὅσας θέλῃ ἐπισκεφθῇ.

Κατ' ἐντολὴν τοῦ ἐν ΓΛΑΣΚΟΒΗι
ΗΝΩΜΕΝΟΥ ΕΥΑΓΓΕΛΙΣΤΙΚΟΥ ΣΥΝΔΕΣΜΟΥ.
Ἐν Γλασκόβῃ κατὰ Ὀκτώβριον 1884. J. CAMPBELL WHITE,
Πρόεδρος.

(*Μετεφράσθη ἐκ τοῦ Ἀγγλικοῦ.*)

Chargé d'Affaires at Athens until the nomination of a new ambassador, having first arranged that Dr. Somerville should hold divine service in the English Episcopal church, himself took to M. Tricoupi the visitors' letters of introduction from Lord Granville, Lord Reay, Mr. Gladstone's secretary, and Mr. John Cowan of Beeslack. The Greek statesman's action was most tolerant and kindly from an official point of view: "He quite understands that you are desirous of touching on no controversial subjects," wrote Mr. Nicolson, "but he does not like to commit himself to a definite statement as to what impression may be produced by your meetings, nor as to the light in which the Synod may regard the matter. He suggests that you should make the attempt to hold meetings, and if you see that this produces discord and trouble, he feels sure you would not press the matter."

Thus prudently encouraged, the preacher conducted a series of ten services in Athens, in the Parnassus Hall and the Odeion, and three in the Piræus port, five miles off. He was assisted by the good Dr. Kalopothakes, and interpreted by a young Greek Doctor of Philosophy, Xenophon Moschow. He had translated into modern Greek a selection of Sankey's Hymns, copies of which came to be much sought after. The daily paper, the *Ephemeris*, reported his doings, and the *Neon Kerugma* commented on his mission with a kindly satire, which greatly helped the movement. Many priests attended the meetings, and tried to stir up the students of the divinity college. There was brawling in public when the subject was "Sins rising from the sea of time." The preacher had concluded the illustration of Christ's substitution by contrasting the death of Absalom with that of the Lord, when a priest rose up and demanded to speak. Instantly the meeting was in wild tumult. Most courteously Dr. Somerville invited his reverend brother to a discussion at his hotel or elsewhere. Declaring that he spoke on behalf of the Holy Orthodox Church, the objector was about to read the Epistle of St. James on justification by works, when a soldier also attempted to intervene. The audience

shouted ἔξω, "put him out," and all the priests withdrew. At Patras, afterwards, the Greek Archbishop prevailed with the civil authorities to discountenance the mission. But with these exceptions, which helped its popularity, the movement spread among Greeks, Armenians, and Jews. Special but open services were held for the women, for the first time in Greece, and were well attended by them.

The *Ephemeris* described the meetings as "peculiar and original." The very announcement, placarded all over the city, that an address would be delivered by means of an interpreter, and that hymns would be sung, "made many wonder to what extent this dual system of lecturing would prove successful. Nevertheless, the Scots missionary, who is perhaps seventy years old, by means of his most skilful exordium contrived to carry with him, so to speak, the sympathies of his audience. He was full of life upon the platform whence he spoke, and his gestures were most expressive. Dr. Somerville related his wanderings over the five continents where he had preached the gospel, and, as a reason for his coming here, he ingeniously set forth his unbounded admiration for Greek learning and the Greek tongue, through which alone was the gospel spread throughout the world. The chief subject of his discourse was the worship due to Christ for all that He has endured for us. We leave others to judge of the doctrinal part of the speech, but we confess that we admired his rhetorical ability. To this was contributed also the ease with which the interpreter rendered into Greek, phrase by phrase, the discourse of the Scottish doctor. The opening prayer by Mr. Sakelarios was perhaps not necessary, but even this was according to the system usual in Evangelical meetings."

Saturday, the one day of rest from the mission which he ever allowed to himself, Dr. Somerville spent in a drive across the Athenian plain, and in the ascent of Pentelicus (3642 feet), which bounds it on the west. His old classical enthusiasm revives as, to his wife, he describes "the famous marble mountain from which the notable buildings and statuary of antiquity in Athens were quarried,

and from which modern Athens still borrows her noblest material for the adornment of the city." "The entire panorama stood out before the eye with a historic and classic splendour beyond what mere sunshine could impart. The semicircular plain of Marathon, clinging to the blue sea like a crescent, lay at our feet. The plain has a strangely brown hue. It is almost a perfect solitude, as if the famous battlefield were content that no later echoes should disturb the sound of the clash of arms when Greece was made for many a day master of the world. . . . When we were on the summit of Pentelicus five eagles were performing their airy dance in wheeling circles over our head. I ascended and descended on the back of a mule."

It was about the same time that the ever active old man wrote to his wife this characteristic counsel, well fitted for all mourners :—"Let me say, dearest Bella, it is time to leave off mourning and longing after the dead—the dead, especially, who have gone to rest and glory. Give up the dead for the living and let life's breath be spent—the little of it that remains—with liveliness, thankfulness, and joy, and in the active glorifying of God." So, when shut out of his usual hall by a concert, he illustrated his own teaching by giving the day to the three hundred boys and lads of the Orphan Asylum under Mr. Graphiades. What added interest to the stories which he told them was the accompaniment by a large orchestra of the boys with huge trumpets, French horns, cornets, clarionets, trombones, cymbals, and a drum that sounded like claps of thunder, reminding him of services with the soldiers at Gibraltar and Dumdum. "The little fellows, some of them not bigger than their trumpets, under direction of a good trainer executed the hymns with a force of harmony quite overpowering. The most popular hymn tune is that which is sung to 'God save the Queen.' I do not expect to hear that air set to Christian words with so much emotion on my part again. The walls were decorated by drawings, among which was a large likeness of Mr. Gladstone, for whom, said Mr. Graphiades, all Greece has a high esteem.

It is a pleasure to me to think that my own mission has been indebted to Mr. Gladstone's kindness."

Travelling from Athens by Nauplia, Argos, and Mycenæ, on 16th December the party reached New Corinth, a gradually rising town about five miles from the ancient site, and on the western side of the Isthmus. Old Corinth is a straggling village in fields then green with sprouting corn. The Demarch granted the use of the school for three meetings, and the first was so successful that the Archbishop prohibited the others. Addressing the people from the closed door, Dr. Somerville said that he, being a stranger, had not thought himself to be doing anything at variance with the constitution of the kingdom of the Hellenes. He thanked the civil authorities and prayed for a blessing on the people. Amid their cheers he walked to the hotel, amicably leaning on the arm of the Prefect, who expressed regret at having been obliged to act by constraint of duty. Urged to appeal to the British ambassador, Dr. Somerville replied that it was for others rather than foreigners to vindicate the liberties of Greece. Thus vividly was the story of the introduction of the gospel into Corinth (Acts xviii. 1-17) recalled. Rev. Mr. Petersen, the king's Lutheran chaplain, sympathised with the mission, declaring that it had done much good, but if it had been continued there would have been opposition.

With the year 1885 the Evangelist began his mission among the quarter of a million of Greeks and mixed peoples who swarm in and around Smyrna. There the Scots and American missionaries, women and men, gathered around him and helped him in thirty-five crowded services which were held in the hall attached to the "Smyrna Rest." Greek, Armenian, and Turkish were the languages of interpretation, besides Judæo-Spanish for the Jews, among whom the established Church of Scotland has long zealously worked. A daily meeting was held for English-speaking people, and frequent addresses were given to British sailors and railway officials, in this second city of the Ottoman empire.

Thirty-six years before Dr. Somerville had spent twelve

days in quarantine in this ancient city. Alluding to the meaning of its name he wrote :—

"'Smyrna' was what the wise men of the East placed as an offering before the infant Saviour on the mud floor of the cottage in Bethlehem. My desire is that the whole city now may, like that 'Myrrh,' be laid at the feet of the exalted Redeemer."

He was in the region of the Seven Churches, in the land fragrant for ever with the memory of John the Divine, who, from the enforced solitude of Patmos, sent to the group of churches so mystically numbered, which from Ephesus he had founded, the messages of the Lord Jesus the right hand of God the Father. These messages, notably that to Laodicea, had been the most fruitful of all the teachings of Scripture in the ministry and apostleship of this now aged messenger in the closing years of the nineteenth century. Save inaccessible Pergamos only, well described as, in John's days, a sort of union of a pagan cathedral city, a university town, and a royal residence, he visited all. His admirably condensed descriptions supplement his own family letters, extracts[1] from which were published at the time.

"Smyrna is the only city connected with the Seven Churches which continues to flourish. Ephesus, Sardis, and Laodicea are completely gone. And though Philadelphia, Thyatira, and Pergamos still maintain existence, Smyrna is the only one of the seven cities whose riches, size, and people are supposed to exceed what were found in ancient times. It has at least eight pretty towns of small size in its vicinity, where the Smyrneans have their country residences.. . .

"The spiritual condition of Smyrna is dark enough. The impossibility of getting suitable and neutral places of public meeting, without doubt considerably restricted the influence of my own mission. I hope the time may come when wise and systematic attempts will be made to carry the gospel to the Moslems. It is not enough that Bibles and tract literature be sown among them. As for the Greek Church, its condition in Smyrna, as elsewhere, is sad indeed. Its superstitions and pictures repel Jews and Mohammedan from the truth,

[1] *The Churches in Asia.* Extracts from the Home Letters of Rev. A. N. Somerville, D.D., from the region of the Seven Churches. Parlane, Paisley, 1885.

Its priesthood is fanatical and ignorant. The impression that the strength of Greek nationality is bound up with its so-called Orthodox Church, gives the Church a political influence, and imparts an exclusiveness to the system, that makes access for the gospel difficult. I could hear of no preaching for the masses of the population. My own experience has shown me how largely the people will crowd to listen to the Gospel. The lack of evangelical labourers is melancholy. Dr. Constantine is the only one in the Greek field. He has been largely blessed. But what can one man effect amid such a multitude? . . . Call the attention of our American brethren to the clamant necessity which there is for direct preaching of the Word throughout the region. I am aware of the great outlay, the numerous stations, and the large staff of labourers, male and female, in Asia Minor with which they have charged themselves. Their enterprise in Asia Minor fills us with admiration. Yet more labourers are needed. And indeed a training college, for the central and western parts of the region, is required for preachers, pastors, and teachers, Greek, Armenian, and Turkish. . . . These are the lands that gave birth to Paul, greatest of all, and to Timothy; where flourished the Churches of Galatia, Pisidia, Phrygia, Pontus, Cappadocia, Asia, and Bithynia; where lived the Christians to whom Paul, Peter, and John addressed so many of their imperishable writings—the lands whose soil has been bathed by the blood of countless martyrs. What does the Church of God not owe to Asia Minor?"

After a journey by rail and road of ten hours up the valley of the Hermus, and across a wide plain, the town of Thyatira was reached. The native city of Lydia contains a population of about 10,000, divided between Mohammedans, Greeks, and Armenians. Traces of people dyeing were to be seen in the dye stuff running down the broad central gutter of some of the streets, and deep down below the *debris* of centuries of mud-houses were seen temple-ruins, where doubtless "things had been offered to idols." Accommodation was found at the house of the "Angel of the Church," that is, the Protestant preacher, in whose small church a densely-packed audience, including several Mussulmans, were assembled, to listen to the gospel from this stranger's lips. If an estimate can be formed from the warmth of the expressions of gratitude, good resulted from the one message. One of those who came into the house to express his gratitude was a leading Mohammedan in

the town. A Sunday was spent in the large and wealthy town of Magnesia. Three addresses were delivered there to crowded and eager audiences, one with Turkish interpretation, the others with Greek. A considerable sensation was the result of that brief visit to Magnesia. The evangelist then proceeded by train to Sardis, up the broad and beautiful valley of the Hermus. The want of population has allowed what might be a perfect garden of loveliness to become a wilderness. Sardis, the once splendid capital of Crœsus, lying at the foot of its picturesque Acropolis, on the border of the plain, is given over to desolation. Vast piles of crumbling ruins over a wide area attest the former extent and magnificence of the city. But upon the city which "did not repent" the Lord "came," and nought is left standing but two of the pillars of the great Temple of Cybele. Near these pillars is a small cluster of mud-houses belonging to a few Mohammedan families. The sheikh of these was spoken to, and courteously invited Dr. Somerville into his house. There a little company of men and women gathered, and to them the gospel was preached from the Epistle to Sardis. This was the first time Dr. Somerville had been able, during the present mission, to proclaim the Gospel directly to a Mohammedan audience. Farther up the valley lies Philadelphia, on the slope of a hill, where ruinous encompassing fortifications show how much larger the ancient city was. But the city of "a little strength," which the glorified Saviour "loved," is still a thriving place.

Thyatira, *January* 23*d*, 1885.—"I rose at five o'clock to see the morning star, Rev. ii. 18-28. The remarkable promise in verse 28 carries us back to Numbers xxiv. 17, where the 'star' and the 'sceptre,' the latter the emblem of 'the rod' of iron that smites the nations ('smite the corners of Moab'), are spoken of. We had rather an interesting day in Thyatira, though the weather was rainy and the streets uncomfortable. We visited three Greek Boys' Schools—130, 65, 65 pupils in each respectively. Also a Girls' School (Greek). There were 260 girls learning Greek branches of study, and we saw some beautiful specimens of sewed work. Turkish is the mother-

tongue of Thyatira, but the Greeks are making strenuous efforts to get back their own language, and so they make the children in these schools translate everything both into Turkish and Greek. . . . In the evening, at seven, there was a meeting, chiefly, though not exclusively, of Armenians, in the little Evangelical church. The place was crammed, the audience most steady. About 130 were present, including some Turks, who listened most attentively. I preached on Lydia of Thyatira and the jailer of Philippi. Mr. Bartlett interpreted into Turkish. A Mohammedan present came forward afterwards to shake hands with me and to express his thanks. The Greek Consul came into the house to make profuse acknowledgment of good received. . . .

"Who introduced the Gospel into Thyatira? Did Lydia, the purple-seller, become the benefactress of her kindred and townspeople? Strange! that while female influence, through a Thyatiran, proved so invaluable in Macedonian Philippi, female influence perverted should some time afterwards have proved so injurious in Thyatira itself (Rev. ii. 20-23). To me it is a startling circumstance that Jesus, as the 'Son of God,' should from heaven, after His ascension, have promised to His faithful followers in this remote Gentile city of Asia a share in the dominion over nations (Rev. ii. 26, 27), which constitutes the majestic promise of the Father to Christ Himself, as recorded in the second Psalm. Distant Thyatira has in this manner been privileged to hold up a torch to the world, and to teach that the promises made to Christ long ages before, and embodied in the Hebrew Scriptures, belong in high significance to His people of whatever tribe, language, or epoch."

Sardis, *January 26th.*—"Sardis had an imposing situation. Like Thyatira, it was connected with a wide and fruitful plain, irrigated by one of the noblest of rivers, the Hermus. It lay in the highway of prosperous traffic, and was the coveted possession of kings. The scenery is picturesque. The Pactolus flows, as of old it did, through the midst of the city. A graceful and craggy hill, the Acropolis, on the east, overlooks the site. Grand Mount Tmolus rises to the south. And the ridge, on which are visible the tombs of well-known Lydian kings, beyond the Hermus on the north, is not without beauty. It is almost inconceivable that a city with such advantages should have so entirely disappeared, and that more than Babylonian silence and sadness should reign over all. Yet such is Sardis at this hour, a phenomenon and an astonishment indeed!

"Christ's charge to Sardis seems specially to concern its ministry. 'Thou hast a name that thou livest, and art dead.' This was said to the Angel of the church (Rev. iii. 1). There were a few choice and living souls among the membership, whose grace lent lustre to the church; but the ministry being spiritually dead, the good things that

yet remained among the people were 'ready to die.' A dead ministry! A fearful calamity for any church; one sure to be followed by irreligion, scepticism, and immorality everywhere. No persons are so useful in the world as faithful ministers of the Word; equally true it is that from 'dead' ecclesiasticism and clerical obstructiveness, alike in East and West, Christianity to-day receives its sorest wounds. Imagine Jesus standing on the Acropolis overlooking Sardis, with the Book of Life in His hand (Rev. iii. 5). His searching eye is scanning the conduct of ministry and people. What to Him is it that the world rings with applause of your name, if it be not found in His Book? What, in that case, will star-like brilliancy end in, but in shame and the extinction of light for evermore? On the other hand, supremely blessed shall you be, though men cast out your name as evil, if Christ acknowledges you as His, and confesses your name before His Father and before His angels. Read the Epistle (Rev. iii. 1-6)."

PHILADELPHIA, *January 26th.*—"Is it with allusion to Christ's promise in the epistle about the man who overcometh being made a 'pillar,' etc., that Gibbon in his *Decline and Fall* speaks of Philadelphia, centuries afterwards, as being a 'column in a scene of ruins'? Our friends from the city did not appear in the evening, but eight men from the railway came in; and I was about to read in modern Greek the Epistle to the Church of Philadelphia, when the manager of the hotel, a stout and forcible man, took up the Bible and began to read the passage aloud with much better accent than I could use, nay, gave certain explanations to his less learned auditors. After this I made him read aloud the greater part of Rev. i., ii., and iii. So we had a strange and profitable night of it; and in a way I did not anticipate, I held a meeting in Philadelphia after all. We then ordered a cup of coffee for every one, and I promised to send a copy of the Greek New Testament to each. . . .

"These Apocalyptic cities of Asia are possessed of an indescribable charm, as being the latest scenes, Patmos excepted, which, in vision, the risen Saviour visited on earth. He walked in the midst of the seven golden candlesticks. It was not without a pang of regret that I left Philadelphia, my time in it having been so short. The populousness of the city, its almost mysterious contrast in outward condition to Sardis, its spiritual destitution, its helplessness and yet its seeming accessibility to the gospel, invested it with peculiar interest. I could hear of no one there capable of declaring evangelical truth, nor even of any one who could be sent to do it. And yet these lands were at one time pervaded by the Gospel. Who is to blame for their present sad desolation? When shall the evangelist, even with an interpreter, penetrate these regions, as did the Apostles of old?"

Returning to Smyrna, the party left it for Laodicea, Colossæ, and Ephesus, travelling at first by railway up the plain of the Meander. In answer to a call to preach to the Greeks at Sokia, they left the railroad at Derminjik, where they were met by a guard of Circassians armed to the teeth, who conducted them to Sokia, which is several hours' ride down the valley. Here they enjoyed the hospitality of Mr. and Mrs. Forbes. It seemed strange to find an English family in the interior of Asia Minor. Mr. Forbes is at the head of the liquorice trade, an industry which gives employment to tens of thousands in that extensive plain, and his house is a centre of Christian life for the whole surrounding district. On one of the days Dr. Somerville had an expedition to Priene ; a space had been cleared on the floor of the ancient temple of Athene Polias—in the open air—and there he addressed a hundred people from the neighbouring villages. On the other side of the wide plain it was easy to distinguish the ruins of the Miletus visited by Paul. The elders of Ephesus, who came to visit Paul at Miletus, very probably travelled by Sokia, situated at the entrance to that Pass which is still the high road for horsemen between Ephesus and the lower reach of the River Meander. At Sokia Dr. Somerville held in all six meetings; both general addresses and some specially for Greek men, Greek women, and Greek children, who crowded to hear the gospel. The Bishop of the diocese afterwards announced that the Communion would not be administered for three years to those women who had attended the meetings. And yet, two days before, he had received the preacher most pleasantly.

After leaving Sokia, Dr. Somerville again took the railway to Seraikeŭy, a growing town—the terminus of the railway—situated near the confluence of the Meander and Lycus. The first day the party rode across the plain to the remains of the ancient Hierapolis (Col. iv. 13). Several warm mineral springs bubble up upon the elevated plateau and, falling over the cliffs, have encrusted them with white carbonate of lime in most beautiful forms,

visible from a distance. It was one of the spas of antiquity and promises to become so again. In the evening there was a crowded meeting at Seraikeŭy, and the address was well translated into Turkish by the station-master of the railway. Laodicea is on the other side of the plain, about fifteen miles from Seraikeŭy. It stood upon several hills, and must have been a large and important city. The church to which our Saviour said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth," is totally desolate. The ruins of a large theatre, odeum, and baths, give token of its former greatness and luxury. The Epistle, read with comment and prayer on the spot to whose people it was written, seemed to have a peculiar significance.

The journey was continued some three hours more to the site of ancient Colossae. The very stones of Colossae, as in many other instances, have been removed to build the modern town of Khonas: only a few monumental remains indicate the beautiful situation of the town of Philemon, Apphia, Archippus, Epaphras, and the slave Onesimus. After leaving Seraikeŭy a night was spent in Aidin, and a service was held there. Above the town the hill is crowned with a few remains of Tralles, to which Ignatius addressed an epistle. The next place visited was Ephesus, on the marshy plain of the Cayster, not far from the sea. The ruins of the ancient temple of Diana, and the theatre where the uproar took place (Acts xix.), lend a great interest to this place where was the most important of the Seven Churches, where Paul laboured three years, and to the Christians of which he addressed one of his richest epistles.

After having been again in Smyrna a few days Dr. Somerville went out with a party to Boudja, a little town about five miles off, the place where his early friend, Rev. Robert M'Cheyne, lay ill of a fever on his return from Palestine. From January 3d till February 13th he held sixty meetings in Smyrna and Asia Minor, and availed himself of the services of six interpreters.

The Liquorice Root Industry.

Sokia, *January 30th*, 1885.—"My birthday! This day concludes my 72d year, two years beyond what is called the allotted span. On looking forth from my window early this morning, I saw immediately beneath me an expanse of Turkish gravestones, a salutary memento! . . . Mr. Forbes's business is peculiar, and has expanded to astonishing dimensions. It consists in the collecting and manufacturing of liquorice. Some thirty or forty years ago the economic value of the liquorice root, which grows wild in the valley of the Meander, was discovered, though its sweet and emollient qualities were known to the ancients. The juice is extracted by machinery, here and in America; for the firm (Messrs. Macandrew and Forbes) has a factory there, and exports from Asia Minor a large quantity of the root. Only a trifling amount now is employed for medicinal purposes; it is principally used for combining with tobacco leaf to make 'cavendish,' which is much in vogue with sailors. The whole valley of the Meander for above a hundred miles is more or less overspread with diggers, men and women, extracting the roots from the ground, stacking them, putting them into bags, and sending them on to various stations on camels. I was led to understand that this gives employment to nearly a hundred thousand persons. Indeed, the business has an important influence throughout the district, by teaching the people habits of industry. . . . We went over the factory, connected with which are Scotchmen, Circassians, Turks, people from the isle of Patmos, and Scala Nuova near Ephesus. The manufacture of liquorice paste is accomplished by grinding down the root between ponderous mill-stones. James observing in the yard some seventeen of the stones formerly used, and detecting in them a resemblance to the drums of colossal pillars, inquired whether they had not been taken from some antique structure, and elicited the information that the worshippers in the temple of Artemis at Magnesia in the days of Themistocles had not been unfamiliar with them when occupying a very different position! Surely a strange retribution, this, on the haughty goddess, who had injured the fair region by her idolatrous rites, that the pillars of her strength, though not themselves crumbling to dust, should now be employed in preparing the dust with which modern art sweetens the 'quids' of our gallant seamen on the briny waters!

"I visited the schools—three boys' and one girls'—in the town of Sokia, all largely attended. Called for the Bishop, who gave us coffee, and spoke fair. Mr. Bliss told me he could not venture to any distance from the house without attendants, for fear of brigands. A man was captured three years ago, who had to pay a very heavy ransom, or he

would have been shot. So you see even in Wonderland grim shadows may fall. In the afternoon I had a house meeting in the library. Dr. Constantine interpreted into Greek."

PRIENE, *January 31st*, Saturday. — "This day was fixed for an expedition to Priene, an ancient city at the base of Mount Mycale, a name famous in Grecian annals for the victory over the Persian fleet B.C. 479. . . . Priene is three hours' ride to the south of Sokia, and about ten miles from Miletus, the two towns being on opposite sides of the valley of the Meander. . . . I rode with you, in 1861, in Switzerland, but otherwise I have not careered on horseback since I lived at Edgerston, on the Cheviots, in 1836. I had a good gallop, on my return, before all was over. Well done, 72 !"

LAODICEA, *February 5th.*—"We had to climb in order to reach the city's site. The town rested on several flat-topped hills, with intervening spaces, and occupied a position between two rivers, Asopus and Kaprus, that flow into the Lycus. The whole scene is desolate ; not a man, not even a beast to be seen, except now and again a string of camels pacing along a highway, rough and stony, which runs through the site of the old 'market-place,' or bazaar, where I, in the course of my long ministry, have, in preaching, as you know, so often stood. The ground, however, in some parts, is cultivated, wheat blades appearing above the soil. The city was at one time of imposing character. Small fragments of marble are lying everywhere. Otherwise the city is swept of all it possessed. . . .

"I had no strangers to address here, but we gathered our own company together and read the Epistle (Rev. iii. 14-22) for the second time to-day, with fresh comment suggested by the scene under our eyes. I could not but think, as I passed over the ground, of the risen and glorified Saviour coming down from heaven to knock at doors that once stood closed against Him on these now desolate heights. I do not know any one who could be expected to feel as I did in pacing over the city, associated as its Epistle has been so peculiarly with my ministry during all its long years, and in its many fields. . . . Think not that Laodicea has stood on these heights in vain. She has proved an indestructible monument, more useful to the Church of God than Babylon, Tyre, or Edom, showing, as she does, more than any of the three, not the severity only, but the yearning long-suffering and loving-kindness of the Lord. . . . We remained two hours on the ground, till one o'clock, and then, descending to the road, started for Colossae. Smyrna, Thyatira, Sardis, Philadelphia, and Ephesus all lay in the ancient Lydia. Priene and Miletus lay in Caria. Hierapolis, Laodicea and Colossae were cities of Phrygia. Pergamos like ancient

Troy, lay in Mysia. Pergamos I have not yet visited. For all these regions I have prayed many a time. Who would have thought I should have been allowed not only to see them but to minister in them!"

Ephesus, *February 7th.*—"Ephesus had the distinction of having two inspired Epistles addressed to its church; the city enjoyed for three years, a longer period than any other church, the labours of the great Apostle of the Gentiles; it was the scene of a great spiritual awakening, where the Word of God grew mightily and prevailed; it was a centre from which the glad tidings of salvation penetrated to every city of proconsular Asia; it witnessed that remarkable triumph of Christianity over heathenish practices, the public burning of the books of sorcery to the value of fifty thousand pieces of silver (Acts xix. 19); the eminent attainments of its Christians are shown by the sublimity of the themes on which Paul, in his Epistle, considered it suitable to address them; from Ephesus proceeded Paul's wonderful first Epistle to the Corinthians; the valedictory discourse of the Apostle, delivered to its elders at Miletus, has left echoes that will never die; it had the advantage for a time of the superintendence of Timothy, charged with apostolic directions from the great prisoner at Rome; it enjoyed the visits of Paul's messengers; and long after the founder of its church had, as a martyr, passed away, the Lord Jesus, in the first of His Epistles to the churches, recounts with appreciation the many noble qualities of its church, and the numerous acts of faithful service she had performed. Read over His Epistle (Rev. ii. 1-7.)

"Ephesus was privileged to have, in connection with other cities of the region, the fostering care, in his maturest years, of the last of Christ's Apostles, the disciple whom Jesus loved; and no doubt John had Ephesus in his view, alike in the preparation of his first Epistle and of his book the Revelation. His burial-place the testimony of universal Christian antiquity fixes to have been at Ephesus. Indeed, Ayasolook, the name of the modern village, is a corruption of the words, *hagios theologos*, *i.e.* the holy divine, the title given to John. Yet what is there that, after long centuries, remains to betoken these remarkable advantages? Alas! all has been lost. Every trace of the city's Christian past is gone. The city itself has been swallowed up, not by earthquake, but by remorseless time, which has yet spared Smyrna: and its inhabitants have been swept off by ruthless invaders, brigands, fevers, and other unknown causes. The candlestick has, in every sense, been removed out of its place. Can anything be said in explanation? Are we not warranted to conclude that the desolation, at least of the Church, has had to do with the one faint indication

of decay which the faithful and true Witness had pointed out in her condition? What was that?

> 'Nevertheless, I have somewhat against thee,
> Because thou hast left thy first love.'

The professedly Christian people of Ephesus had simply declined 'from their *first* love.' They had not ceased to love; their love had merely waned. Ah! could its glow not have been restored? Christ warned them. He told them what would be the consequence if they did not repent and take heed. They neglected the warning, and through the narrow chink of a mere and, perhaps at first, small decline in their love to Christ, all their Christian renown, their privileges, their noble profession, their attainments, their usefulness and spiritual glory, glided irrecoverably away! The narrow chink became like that of the dam of the Sheffield reservoir, which led to the entire artificial lake of waters rushing forth and flooding the valley, to the sad loss of human life and of earthly possessions."

Invited by Rev. Dr. A. Thomson and Mr. J. R. van Millingen of the Ottoman Bank, representatives of the English-speaking community, Dr. Somerville entered Constantinople on the 14th February 1885. He was received by one of his many sons in the faith, Rev. Dr. Hannington, whom he had ordained as a medical missionary first to Livingstonia, East Central Africa, and now of the Free Church of Scotland's mission to the Jews. In the cold and snows of the late winter he suffered not a little, but nowhere did he find his mission more attractive and fruitful. In Pera and Stamboul, and at ten points up the Golden Horn and along the Bosporus, he held seventy seven meetings in all, of which forty were with the English, two with the French and Germans, and two with the Jews. No gathering surpassed in interest that at the Robert College, which has been the means of enabling Bulgaria to govern itself. On Sunday, 22d February, he preached to the students and visitors. "The college," he wrote, "is not directly theological. The young men, Bulgarians, Greeks, and others from Asia Minor, receive a first-rate education to fit them for any situation. It was an imposing sight to look on as the youths sat before me in the large preaching hall. I was reminded of Lovedale

Institution, though the college was less numerous in its attendance—207 were present. The money that built and endowed the college was given by a rich American merchant called Robert. Many of the students followed me to Bebek Presbyterian church." The meeting with the Girls' School at Scutari was also memorable.

In the Armenian church at Stamboul, where his addresses were interpreted into Turkish, eight nationalities were represented—Turks, Dervishes, Persians, Syrians, Greeks, Armenians, Bulgarians, and English, and the New Testament in these languages was presented to each of the hundreds of hearers. To other meetings the Armenians crowded, and with such results that Dr. Thomson entreated him to return from Scutari to prolong the services in their Stamboul church, for the sake of the Mohammedans, Turks, and Persians, "who are coming in to hear the truth. There are none of the nationalities, — Jews, Greeks, Armenians, or Europeans, — among whom the sale of Scriptures is so encouraging, in Constantinople and Asia Minor, as the Moslems."

To his wife he wrote on the 16th March:—"I am wonderfully well. I get through an amount of work that fills me with gratitude to my heavenly Master and with unspeakable surprise—the body vigorous, the mind as it was, the imagination and the diction lively and in a manner exuberant. But of course I feel the shadows stealing over me. 'I am old and well-stricken in years,' like Joshua, and there remaineth yet very much land to be possessed. I must work with tenfold energy, as the sun is sloping rapidly towards the west, and the night which never halts on its march will surely and soon come. The deafness has to a great extent gone, and, you know, toil and travel have since my Australasian enterprise deprived me altogether of one ear. When I may get home I cannot tell. . . . They discourage me from going to Philippopolis. I should have liked to visit poor Bulgaria. We shall cross to Salonica, and oh! I should like to sow a handful or two more seed over the classic furrows of dear old Greece, that country whose language and people the Lord Jesus

has loved so well. I go to Bardezag and Nicomedia." Thence he drove forty miles through Bithynia, in a country infested by Circassian robbers, to Adabazaar, where he held a week's services in the church of an old Armenian student who had visited Scotland, Pastor Alexander Djejizian. An enthusiastic farewell meeting in Constantinople sent him homeward by Salonica and Volo, Larissa and Chalcis, Thebes and Athens again. Dr. Thomson, who presided, and fourteen gentlemen representing every section of the Christian communities, testified to the deep spiritual blessing received through the seventy-seven services. "Dr. Somerville's mission had been carried out, from first to last, in the true spirit of the gospel. He had faithfully, earnestly, and in a most impressive manner sought to carry out the great command of the Lord, 'Preach the gospel to every creature.' Not as representing any party, but on the broad platform of pure evangelical Christianity, he had given a rare opportunity to all true Christians to join in advancing Christ's kingdom." The mission closed with the celebration of the Lord's Supper in English and Armenian. An abiding memorial of it is the Somerville Evangelical Hall in Pera.

Salonica, which, on the disappearance of the political chaos in Eastern Europe caused by Turkey, will become the principal port of Europe for India and the East, lies on the steep slope of the hills which bound the head of the Thermaic Gulf. Rev. James E. Somerville describes the striking appearance of the old capital of Macedonia, still enclosed by mediæval walls, which rest upon the ancient foundations and crowned by its Acropolis. The view to the south awakes admiration—Olympus elevates its fine snowy crests; farther on the white peak of Ossa is seen, succeeded by the shoulders of Pelion. Half the population are the descendants of the Jews expelled from Spain by Ferdinand and Isabella, but a few have sprung from those whom the Apostle Paul found in the city. To these the Established Church of Scotland has sent a missionary. With Mr. Crosbie's help, and interpreted by Dr. Thomson, Dr. Somerville held crowded meetings for Jews and

Greeks alternately, for which the General Assembly recorded their thanks.

At Larissa, in the centre of the great plain of Thessaly, an open-air meeting was held; to the Vale of Tempe, between Olympus and Ossa, a hurried visit was paid. At Volo and then Chalcis, in Eubœa, the authorities enabled crowded meetings to be gathered together. At the last of these Dr. Somerville became faint, the result of a fall in the morning while climbing in the heat to the site of the classic Aulis. This did not prevent the continuance of the journey next day by Thebes and Eleusis, over the plain of Bœotia and the ridge of Cithæron, to Athens. At Athens the evangelist yearned to deliver his message twice again to the people, to confirm the earnest and leave his farewell with the gainsayers. M. Tricoupi's Government was out of office, but the new Minister of Public Instruction sanctioned the services at the place of the Temple of Olympian Zeus. An eye-witness thus describes the scene:—

"Of that most magnificent structure fifteen colossal Corinthian columns are still erect. A platform was erected at the base of one of the columns, and there, with the sun declining behind the Acropolis, crowned by the lovely Parthenon, and Lycabettus glowing in the setting rays, Dr. Somerville preached to an assembly of upwards of 1200 people, many of them of the upper classes, who all listened with the deepest attention and respect. No sooner, however, was the benediction pronounced than a priest (the same who had attempted to create a disturbance in one of the meetings in December) began to attack the doctrine of repentance that had been preached, and to inveigh against Protestants and any one who should dare to come and preach in Greece, the country which had had the Gospel for 1800 years, and had given light to the world. At first he was assailed with opprobrious epithets, but afterwards gained a hearing, and ultimately applause. He was succeeded by a poet of no very excellent reputation, who drew a poem from his pocket which he had written after our first visit, and with which he entertained the people,

resenting all the while the coming of such a stranger to teach a people so enlightened as the Greeks! Next morning all the newspapers had articles on the subject. But all were in a tone of mockery and scorn against the preaching. The Minister of Public Instruction, M. Zigomalas, was consulted as to whether the next service might not be held on the site of the ancient theatre of Dionysus, on the southern side of the Acropolis. So far as acoustic properties are concerned it is simply perfect, there the audience could all be seated on the marble benches and sedilia, whence the citizens of old used to listen to the tragedies of Æschylus, Euripides, and Sophocles. The Minister saw no objection, but his clerk said it might endanger the ruins. He advised the preacher to continue at the pillars of Jupiter Olympius as before. He instructed the police to maintain order."

It was Sunday afternoon, the 10th May, when, wrote Dr. Somerville, "as I was in the middle of the first short prayer, a loud yell arose, the word *διαμαρτυρόμενοι* (Protestants) was articulated, and some two hundred of the people went off a little way to my left, where, beside another of the Olympian pillars, the priest was standing on a table. He incited them against me, as very soon appeared by the rush of furious men to where I was speaking. I had just entered on my sermon, which was on the conversion of Zacchæus, when, like wild beasts, they roared and yelled, gesticulated with their arms, gnashed their teeth, shook their sticks, and tore up the hymn-sheets to express their contempt. I tried with calm voice to still the tempest, but in vain. Then they took up stones and threw them at me. James, and Mr. Doros, my interpreter, were with me on the platform of tables. One stone hit Mr. Doros on the head." From all the rest sympathy was with the venerable speaker. But, urged by the authorities, who proved unable to restore order that the service might proceed, and unwilling to give its enemies a handle against the evangelical cause, he bowed to the people and quietly descended.

"All this time the fanatical priest was standing, a

witness of what was done. Rage at the idea of a foreign stranger coming to preach to learned Athenians who held all orthodox doctrines and the traditions of the Church, and an insane hatred of what they called Protestantism and Presbyterianism, was what the priest had managed to instil into these ignorant men. Immediately on my getting down to the ground, which I did with the utmost tranquillity and good humour, the policemen and the soldiers filing along on either side of me, I walked with the greatest composure towards the city, leaning on James's arm, the crowd (of 2000) following. When we reached the great Square of the Constitution, in front of the palace, the multitude seated or promenading there ran hastily to meet us. When I reached the entrance of the hotel I turned, and, standing on the steps, took off my hat and bowed three times to the crowd. Then, wheeling round, I passed unharmed within. Such is an account of the most extraordinary Lord's-day experience I have had in the course of my life. . . . I can truly say I felt it to be an honour which my Master had conferred on me in thus calling me to endure, in the seventy-third year of my age, and at the very close of this Eastern Evangelical Mission, such shame for His name."

Mr. Petersen, the king's Lutheran chaplain, called to express his indignation at what had occurred: when on his way to the service he had met the crowd in the street. The *Ephemeris* next day threw the entire blame of the disturbance on the priest. The Greek Minister said he would communicate with the Archbishop as to his conduct, the British Embassy expressed satisfaction at the Minister's action, and Dr. Somerville himself preached publicly in the church of Dr. Kalopothakes on Christ's farewell (Luke xxiv. 50-53) as the four strings of the heavenly violin, "Love your enemies; Bless them that curse you; Do good to them that hate you; Pray for them that despitefully use you and persecute you." The whole press apologised for the outrage, charging the offenders with barbarous conduct.[1]

[1] Mrs. Kalopothakes wrote of some results of this mission in 1888.

After services in Paris on his homeward journey, the seven months' mission came to an end with this declaration to the Glasgow Monday noon prayer-meeting: "Now, as before, I come home deeply impressed with the necessities of the world. The more I see the condition in which the nations of the world are lying spiritually, the more need do I see for the Church of Christ, either in her collective or private capacity, spreading the name of Jesus energetically throughout the earth." There is no higher or more cautious authority on the state of Eastern Europe and its peoples than the British and Foreign Bible Society's agent, Rev. Dr. Alexander Thomson. Recognising with all who heard him Dr. Somerville's eloquence, wondrous fertility in illustration, extreme knowledge of the Word of God, and transparent earnestness and sincerity, Dr. Thomson pronounced his mission a new thing in the East, because it alone attracted the classes of all religions who have not the moral courage to attend the regular missionary services, but seek to know what is true, and long to be delivered from sin. The American Board of Commissioners for Foreign Missions, which does so much for the varied peoples of the Ottoman Empire and of Greece, reported gratefully on the effects of the mission, especially among the Armenians, whose newspapers strongly approved of the preacher and his faithful presentation of the gospel. The interest awakened by him extended far beyond the bounds of Protestantism.

Faint, yet pursuing, Dr. Somerville wrote his last letter to his wife from "London, May 21st, 1885. I have been exactly seven months away from home. Since reaching

three years after—"The Greek Evangelical Church has, since the close of 1885, carried on, independently, the evangelistic work. The result has proved most satisfactory, and there are now more encouraging indications than ever before. Greater numbers attend the services regularly, and a thoughtful attention is manifested. Those who remember the attack upon Dr. Somerville at his last open-air meeting here may be interested to know that the man who is said to have thrown the first stone on that occasion not long since came to our services, and expressed himself as much pleased with all he heard."

Athens I have had 190 services. May the Lord bless all the work of this mission, and to Him be undividedly the glory of it!" While the world-missionary rests before being called to be Moderator of the General Assembly of his Church, let us look at his home life as the Father and the Friend.

CHAPTER XII

THE FATHER AND THE FRIEND

His ceaseless activity—His assured Faith and Joy—A Father's Duty to his children too often neglected—The temptation of City Ministers especially—Somerville's wise devotion to his boys and girls—His attitude towards amusements—Reminiscences by his second son—Science for the young—"Pinches" of knowledge—Family Worship—Stories for children—The Fifty-two "Triads"—His love of fun—Of merry music—Classical studies with the boys—A constant Bible Student—Money—Arran holidays and guests—Educative power of travel—A lover of hospitality—Relation to the Temperance movement—Work among young men—Class for students—Pastoral visitation—Promptitude—Family letters—Idiosyncrasies—Loving loyalty to him of his children—The servants—Letters to a married daughter—Reminiscences by Mr. J. R. Miller—Given to hospitality—Loyalty to his own Church—Dr. Robert Buchanan and Presbyterian Union—Principal Rainy foreshadows Dr. Somerville's selection as Moderator of the General Assembly.

Ceaseless activity in every form marked the life of Dr. Somerville. In his own study he spent much time in prayer and in the preparation of his public sermons and addresses. In his congregation he was long the most careful pastor. In Home Missions of every kind he was personally the busiest of all the army of workers whom he trained. In the home management of Foreign and Bible Societies he was foremost in the city. He was ever at the service of his Church and of his brother ministers throughout Scotland, and not unfrequently in England and Ireland. The annual holiday of others brought him only a variety of scene for work, abroad instead of at home. He conducted thirteen missions abroad, half of them when responsible

for a great congregation in Glasgow, and into each he crowded public services, the necessary business organisations, and the inevitable social duties, with the same unresting zeal. Nervous disorders which impaired even his fine physique, much suffering at sea, and frequent sleeplessness, never daunted him or made him even hesitate in the career which he early chose for himself, and to which God called him by a marvellous providence. He planned his work,—"this one thing I do" seemed to be his motto. Sinners had to be brought to Christ; men and women and children around him and all over the earth had to be made as happy as he himself had been made, and as strong, by the joy of the Holy Ghost. The gospel had to be preached to every creature, and the whole world to be evangelised. He, at least, could not, would not rest. Even to dream of the rest of Heaven, and to prepare for it by "moods" and "frames," by feelings and longings, was not for him. His faith was too assured, his joy in service too great, his duty to work until the night came too plain, for the meditative, passive, self-indulgent, ever-adoring side of the Christian's experience. There would be all eternity for that as well as for higher service. Even death must not occupy him, nor the dead, especially the blessed dead, be mourned for. Let the dead bury their dead, let Heaven take care of its own, he must follow and persuade all men to follow the Master, whose reward is conditional on serving: "Where I am, there shall also My servant be."

If A. N. Somerville was thus kept free from the vices and defects of Evangelical Christians, and if his public apostleship thus became marked by a unique catholicity which knew nothing save Jesus Christ and Him crucified, it might have been expected that he was compelled to sacrifice his duty to his family. Such sacrifice is continually made by public men, and most of all by preachers and teachers of Christianity whose busiest day is Sunday, and whose evenings are their times of public work. The popular belief as to ministers' sons and families going wrong in life is grossly exaggerated, because of the prominence of such cases when they do occur; and it is corrected by the

fact, which is equally true of Scotland at least, that the sons and daughters of the Manse do well. In the former case it is the busy city, and in the latter the quiet country that causes the difference. But it is true of all classes, and of earnest Christian workers as much as of ministers with heavy public responsibilities, that the family is too much neglected. Parents, and especially fathers, are everywhere selfish and lazy in this respect. Those who are unspiritual themselves let their children alone; those who are of low spirituality leave their children to the schools and lose one of the greatest means of grace for themselves. The solemn promise at baptism is forgotten, the grateful vow is ignored. The same neglect is even more marked in the preparation of the daily secular lessons. Those who can afford it send their boys and girls to boarding schools, and so try to relieve their conscience of responsibility. Those who cannot do so throw on the teachers the daily work of preparation also, or ignore it altogether. Parents—certainly fathers—under the new ecclesiastical, social, and educational conditions, are more and more letting the children alone so far as the higher spiritual and mental life is concerned, or handing them over to the almost mechanical and somewhat unmoral routine of which competitive examinations are the test. With this growing neglect, in all classes, there is an increasing want of simplicity, freshness, sympathy with the young, till parents are losing practical control alike of the education, the amusements, and the pleasures of their children.

Dr. Somerville was the opposite of all this, although he had an excuse for leaving to others the training of his five sons and daughters which no other public man could so plead. There is no feature in all his life so fine as this of which the world knew least. He was at his greatest in the unconscious and joyous devotion to his duty to his children, and he had his reward in their loyal and loving service. If he was to help others he must first care for the souls of his own offspring; if his mission was to Glasgow, to Scotland, to India, to the world, he must

show his fitness and secure the promised success by keeping his own vineyard.

This was the prayer which he taught his children when they were very young.—"Lord, make me sorry for my sins: Lord, give me a new heart: Lord, wash me in the blood of Jesus: Lord, give me Thy Holy Spirit." His earliest advice to each of the boys was—"Be a Christian first, and then a gentleman." As they reached the age when dancing parties and the theatre are attractive, he told them that, if they would agree to abstain from such amusements, he would take them about with him when he travelled. He identified himself with them in all their pursuits, he taught them natural history and the love of nature in holiday rambles, his own fun bubbled over in improvised verses and ludicrous rhymes, and he became a child with the youngest of them till they desired no other companion. For this, he found, he made time by utilising every moment when he was not asleep or at prayer. Between morning family worship and breakfast, for instance, he could read or talk a small portion of a science-book for children. When his daughters were ten and twelve years of age he, with their aunt, made a tour around Ireland. They had to keep diaries, which it was not pleasant to write when tired with car-drives or early in the morning. Making fun of their monotonous entries of useless facts he wrote in one:—

"Rose in the morning,
Shook off sleep's dews,
Washed our faces,
Put on our shoes."

One of the girls, when seventeen years old, made what was to her a most wonderful tour round Italy alone with her father, and visited Matamoros, the Spanish reformer, in Switzerland, when she realised for the first time what it is to live for the kingdom of God. This visit led to her acquiring Spanish, so that she rendered the greatest help to the Spanish Mission in after years. His Saturday afternoon walk, to complete his preparation for Sabbath duties, was a marked time for the children, for he rarely failed to

return with some gift for them. There was no gloom, or severe silence, or tyrannical awe in the Renfrew Street "flat" in which the child-life was spent, or in 11 South Park Terrace, where youth grew sunnily into the responsibilities of life. His second son thus recalls him :—

"The life of Mr. Somerville was one of constant occupation. He seemed to preach everywhere, and throughout the later years of his life he met continually with people who remembered sermons preached by him in the thirties and forties. With all this he managed to be a true father to his children. Among the very earliest recollections of his sons are the toy-waggons he brought home from Canada in 1845. The thought and affection exhibited in these gifts were maintained ever after. His many labours did not hinder him from putting abundant amusement and instruction into the family life, and he never relaxed his interest in the culture and development of his children's tastes. He was the teacher and playmate of his sons to such an extent that it was unnecessary for them to seek companionship outside the family circle.

"Excessive preaching and open-air services brought on in 1848 a minister's sore throat, which indirectly was productive of endless good results. Condemned to be silent for a time he went alone to the East of England, visited the scenes of the life of Fletcher of Madeley, etc. Coming home, he turned to the microscope and examined vegetable infusions to study the forms of life therein contained. And in the summer afternoons he walked out to the west of Glasgow and dabbled in what were known as the "Clayholes," where now Kelvinside Free, and Hillhead Baptist churches stand. Here an interest in natural history was developed, in studying such creatures as pond snails, water beetles, boatmen, and scorpions. On returning from Palestine the following year he used to walk out with his boys and introduced them to such curiosities. An appetite for natural history was thus aroused in them and fostered in a variety of ways, both in Glasgow and during the summer holidays. He made a practice for

many years of reading aloud with them every morning in the moments between family worship and breakfast some simple books on scientific subjects, such as the *First Steps in General Knowledge*, the *Animal, Vegetable, and Mineral Kingdoms*, and the *Starry Heavens*, Paterson's *Zoology for Schools*, *Elements of Natural Philosophy*, and *Chemistry*. The amount of learning thus gained each day was, from the limited time, very small. Hence the name of 'the Pinch' was appropriated to the 'reading,' and the volumes were always known as the 'Pinch books.'

"When residing at the coast he used to make the panels of the wall-paper in the sitting room represent the various divisions of the Animal Kingdom, and they were severally dubbed Radiata, Articulata, Mollusca, Vertebrata, which again were sub-divided into Pisces, Aves, Reptilia, and Mammalia, while smaller panels represented the families, orders, and leading genera. Taste for marine Zoology was stimulated by hunts for forms of life in the rocky pools on the shore near Corriegills in Arran, whose wondrous beauty has charmed generations of naturalists. Rewards of one penny were offered for collections of 60 or 100 different species of shells or flowering plants, and the height of bliss was reached when a dredging excursion with Dr. Landsborough and Dr. Miles in Lamlash Bay was enjoyed. This led to the purchase of a dredge and rope, in the use of which he delighted as much as the younger naturalists. A set of rules for making country walks profitable he used often to inculcate. 'I. Observe objects. II. Examine objects. III. Classify objects. IV. Mark their adaptations. V. See the glory of God in them.'

"When the family returned to the city the lessons were continued. Such books as Sowerby's *Mollusca* then formed the 'Pinch' volume. And at the breakfast table a common amusement was for each to repeat in rotation the scientific name (generic and specific) of some shellfish, he taking his turn with his boys, and whoever held out longest, *i.e.* could recollect the greatest number, was judged 'dux.' What father ever thought of such an amusement for sharpening eyes and driving science into the youthful

intellect. Even on Sabbath mornings, though there was much before him during the day, there was a 'Pinch book' lesson; such volumes as *The Pilgrim's Progress*, *The Holy War*, or Simpson's *Traditions of the Covenanters* being read. And when his winter evening classes were over he used to have family lessons on Sunday evenings, often of the most original and striking kind.

"Family worship was always conducted in a peculiar way. The portion of Scripture read was generally short, sometimes not more than a few verses. But every word of every verse was examined, and questions put to all in rotation,—wife, children, servants, and visitors, even reverend doctors of divinity being catechised. Many years were occupied in thus reading through the Bible from beginning to end, but the facts and words as well as the great lessons were indelibly impressed on memory and heart.

"It was his practice during many years to give a special address to the children of the congregation at the close of the communion services. They used to gather in great numbers and formed a crown of young faces round the large gallery of his church. The words of truth then spoken made them feel that if the older people had received special attention during the earlier part of the day, the children had a very warm place in the minister's heart. This was also manifested by the visits which for years he regularly paid to the day school, which before the days of Board schools was attached to and maintained by the congregation. He went prepared always with three stories. One was simply for the purpose of merriment and affording a good laugh, the second conveyed a sound moral lesson, while the third illustrated some great spiritual truth which was pressed home.

"In visiting the families of his flock he used to give the children three simple rules, by attention to which they were certain of reaching heaven—'1. Come to the Lord Jesus; 2. Love the Lord Jesus; 3. Follow the Lord Jesus.' The plan of throwing precious truths into counsels of three heads was one in which he took great pleasure, and on Sabbath mornings used to give out these for the

instruction of his children. Fifty-two of these he afterwards gathered together into a small book, one for every Sabbath morning of the year. The little volume of fifty-two *Sacred Triads*[1] was printed in gilt letters as if to symbolise the worth of the counsels.

"With all his severe ceaseless work there was a surprising amount of hilarity and merriment. At times would come seasons when the manufacture of conundrums would seize him, and the dinner-table would be puzzled with some impossible problem. The more atrocious the answer the greater the fun. Sometimes a fit of rhyming would come on, and verses of ludicrous doggerel were reeled off to the enjoyment of all.

"For years, as the spring season returned, there used to be a walk with his boys before breakfast, when attention would be called to signs of spring, the date of the return of the sand-martins and swallows, etc. Visits were paid to quarries to study the fossil trees in the sandstone, or to the wharves and docks, to the shipbuilding yards or factories, to learn for himself or to instruct his companions. His own tastes were strongly for chemistry and astronomy, from which regions he drew largely for illustration in his preaching. And when one of his young men's classes presented him with a fine large telescope it became a source of much pleasure and profit during winter nights.

"He had always great delight in music and singing, a taste which he turned to the utmost account throughout his ministry, more particularly in his later mission tours, after he had seen what a power and influence Mr. Sankey wielded through sacred song. He advocated the introduction of new hymns and tunes occasionally, and strongly urged the need for lively cheerful singing in praise, saying jocularly he didn't believe that in heaven they sang such tunes as Coleshill and Stroudwater, especially at the pace at which they are commonly sung in Scotland. Having often to speak on congregational singing, he gave prominence to four points—tone, tune, taste, and time—all of which

[1] *Sacred Triads, Doctrinal and Practical, chiefly for the use of Young Persons.* By Rev. A. N. Somerville, Glasgow. Thomas Nelson and Sons.

demand attention. Possessed of a good voice, he generally led the singing at family worship, which never lacked its musical portion. And from the time of his return from Palestine in 1849, when he had seen the practice in the house of one of the American missionaries at Beyrut, there was invariably to the end of his life after dinner a hymn followed by prayer instead of the formal or often overlooked grace after meat. Unwilling that the devil should get all the best music, he used to adapt many secular airs to hymns, the sound of which either horrified or delighted the guests who might be present. For example, 'There is a land of pure delight,' was sung to the tune of 'Drink to me only with thine eyes;' 'Jehovah Tsidkenu,' to 'Waters of Elle;' Psalm 137 to 'The Harp that once thro' Tara's halls; 'Sometimes a light surprises,' to 'We're a' noddin,' etc.

"No one enjoyed a good song better than he, or could sing one with better effect. It would have shocked many a long-faced but less devoted labourer in the Lord's vineyard to have seen him sometimes, when to the absolute delight of his children he put on a short jacket and white straw hat, and, hitching up his trousers in true jack-tar style, he sang with all his buoyant nature and inimitable action such a song as the 'Bay of Biscay O.' At intervals there was an evening at home when he would indulge in a recitation, and none could more graphically recite 'The Dying Gladiator,' or give off 'Brutus and Cassius.' Sometimes there were readings from Scott or Shakespeare, which he wisely selected and instructively read.

"He never lost his taste for classical studies. During the two months of June and July he coached the boys in the Latin rudiments, so that on entering the Academy they were able to begin with the second class. Privately, he read Cicero and the Greek plays. For several years a company of theological students came to his house from eight to nine before beginning their classes at the Hall, when Calvin's *Institutes* (Latin), Cicero, Sophocles, and Æschylus, together with the Hebrew Bible, and even Schiller's *Wilhelm Tell* in German, were read. He was a

most painstaking student of the Greek Testament, every word of which he conned with the dictionary to get the exact classical as well as later use of the words. His Greek Testaments, by their multitudinous notes, show the minuteness and scrupulous care of the study. It was a lifelong matter of regret to him that he had been taught Hebrew without the points, in the slovenly fashion in vogue while he was at college. This prevented him enjoying Hebrew studies as much as he otherwise would.

"As a Bible student he was indefatigable. *Nulla dies sine linea* was what he acted on. And his own large Bible, annotated in every verse, showed how carefully he read and weighed every word. It was this that gave continual freshness to his preaching and his intense reverence for every syllable of the word of God. His acquaintance with Scripture was such that he could turn at once to any verse wanted, so that the concordance was seldom or never required.

"In the early years of his ministry money was far from being a plentiful commodity in the house. Some idea of what the Disruption meant, and what a trial of faith it was even to town ministers, may be gathered when it is mentioned that on the day when he with so many others gave up their churches and their all he had not a sixpence either in his home or in the bank. Strict economy was the rule, yet as his family grew there was always the summer holiday at the coast. As early as 1839 he had been the guest of the late George Barbour of Bonskeid while residing in Arran, and there had preached a great deal both in the parish church at Brodick and in the open air around its Druid stone, and on the seashore at Invercloy and Lamlash. So that Arran had many attractions for him at a time when it was but little known to Glasgow.

"'The Dunan,' Corriegills, was a delightfully quiet place in these early days. There he spent many of his holidays with his family, always returning to Glasgow at the end of the week for his pulpit services. The small cottage was the scene of hospitalities which friends from all parts were

called to enjoy, for example, Rev. Dr. Landsborough of Saltcoats, who may be said to have made Arran known ; Dr. Charles Brown of Edinburgh, formerly of Anderston, who, during one such visit, came up to Glasgow and preached at the opening of the new church in Anderston in August 1849 ; Rev. Andrew Bonar ; Hugh Gray, Esq., of Greenock ; J. R. Miller, Esq., of Glasgow ; Rev. John Brummelkamp, Holland ; Rajahgopaul, Madras ; and many others.

"When his boys were nine and ten years of age he began to give them the first lesson in the art of travel in a walk round the island of Arran, and again through the martyr district of Ayrshire ; and two years later (1854) in a tour through the Highlands, starting from Oban, up the Caledonian Canal by Tomadoun to Loch Alsh and through Skye. When the little knapsacks made the day's journey feel very long for the young travellers, he took the three on his back and marched along, beguiling the way by whistling vigorously the Huntsman's Chorus or some such lively tune. On that tour he assisted the Rev. John Macphail at the communion in Sleat, the first time of its celebration there since the Disruption in 1843.

"Believing strongly in the educative power of travel, with wise forethought he took his boys, when only twelve and thirteen years old, to the Continent of Europe, where among many things learned was the need of acquiring French and German, which schoolboys generally wholly fail to appreciate till it is too late. Paris, Strassburg, Baden, Heidelberg and the Rhine were visited. In Paris he preached in the hall of Pastor Fred. Monod, whose son Leopold, now pastor at Lyons, translated into French. This was the first of those sermons by interpretation of which, twenty-five years later, he made such signal use in all lands. His own taste for travel was often indulged. In 1859 he went with Mrs. Somerville to Switzerland, and on other occasions visited Holland, the district of the Cevennes, the home and martyr ground of the Camisards, and Italy. On all these occasions the history and condition of the native Protestant churches deeply interested him, and seldom was his voice silent when the Sunday came round.

"While sailing from Leghorn to Civita Vecchia one of the passengers was a Dr. Sokoloff, professor of anatomy in Moscow. He could not speak English, and Mr. Somerville's French was by no means fluent. The two however became great friends, got into an earnest religious conversation carried on far into the night and all conducted in Latin. So impressed was the Russian that he stuck by Mr. Somerville during the visit to Rome and Naples, travelled back to Florence, and after a diligence journey to Bologna took leave of him in the great square of the city, the huge Russian giving a most affectionate embrace like a hug of his own bear. He had been sent out by his Government on a tour of inspection of the anatomical museums of Europe. On coming to Glasgow he visited Mr. Somerville, and after dinner the grace after meat consisted as usual of the hymn, followed that day by the Lord's Prayer in Latin.

"When travelling, as at other times, he never omitted openly and reverently to ask a blessing at meals, and he used to remark how very frequently that action had led to singular incidents, religious conversations, Christian friendships, and even to acquaintance with people abroad, with whom, from the obstacle of language, he was unable to converse.

"Dr. Somerville justified the New Testament requirement in a bishop—to be a lover of hospitality. In later years the Tuesday dinner was an occasion when the members of the family met and when strangers from all parts of the world were gathered. In his house ministers and missionaries from all the mission fields found a welcome, besides French, Germans, Dutch, Swiss, Italians, Spaniards,—some of whom stayed for months—Portuguese, Poles, Greeks, Armenians, Syrians, Jews, Chinese, Indians from Bombay, Madras, and Bengal, besides Americans from the North and South, and negroes. So catholic were his sympathies that people of all Churches and all nations sought him out, or were invited to come round him, for in all countries he was interested, and any department of Christian work had a response in his heart. In consequence of an Italian coming to sit in his

church he organised a mission to the organ-grinders in the city which brought out the deplorable conditions under which these poor creatures live.

"Coming in contact perpetually with the ravages caused in our ranks by intemperance, he became a strong supporter of the Temperance movement, and for the last thirty-five years of his life never touched wine or strong drink. All the hard work of his later years in India, Australia, Africa, America, and the European Continent was done without the aid of anything stronger than cold water. A better standing argument the Temperance cause could not have. For many years he had wine on his table when he had guests, though neither he nor his family used it. One evening an American evangelist and his wife were dining at his house, and knowing them to be abstainers, it was not considered worth while to place wine on the table. That same evening, at a meeting, the evangelist, referring to Temperance, said how glad he had been when dining at Dr. Somerville's to see no wine on the table. From that day he felt he could never more have wine on the table. In his congregation an Association of Young Men was started, who resolved to abstain till they were thirty years of age, and of this he was president. When travelling on the Continent and his locks had become white, on being pressed to take wine, he used to reply, 'I have joined a society whose resolution is to abstain from wine till they are thirty years of age;' to which the rejoinder not unfrequently was, 'I should have thought you were rather beyond that age!'

"With his sons he took a wise course, not forcing them to take any pledge or prohibiting them from taking wine; he simply said, 'My wish is, that you should not take any till you are thirty, after that you can please yourselves.' If more fathers, using the cords of love, acted in such a way there would be fewer of the lamentable cases with which our country teems.

"From the beginning of his ministry his classes for young men on Sabbath evenings, and for young women on Tuesday evenings, were departments on which he ex-

pended much labour and attention. In these classes seed was sown that has been bearing fruit these thirty, forty, and fifty years, and will continue to do so. From his classes came out most of those who became office-bearers in his church, and a very large number of those who became ministers of the gospel at home and abroad. The class used to be invited to his house to tea, etc., though the number were far above a hundred; and for several years he organised a summer excursion, at one time to Rowardennan on Loch Lomond, again to Loch Eck, or to Glen Rosa, or Whiting Bay in Arran.

"Besides such classes, Rev. J. M'Ewan of Roseneath describes a class he conducted under the direction of the Presbytery of Glasgow in 1847:—

"'The Presbytery of Glasgow had the idea—and it was a good one—that they should take some oversight of the students attending the Arts Classes in the University, and your father was appointed for that purpose. It was not, strictly speaking, a theological class, and was in no way connected with the classes which the late Dr. Gibson and others taught for the benefit of those divinity students who could not complete their studies at the New College, then in George Street, Edinburgh. We met in the session house of Anderston church on the Fridays, at 4 o'clock. The room was crowded with students, and your father was heart and soul full of his work among us. I think I see him entering the class. We were generally in before him, and his hurried steps in the passage showed that he had been posting quickly down from his study to his students. Shutting the door himself, he stood a few paces from it, and before going forward to the table he looked upon us with that sweet expression of countenance, and with that almost heavenly smile on his lips for which he was noted, and then said, "Gentlemen, we'll pray." These prayers I have never forgotten, though fully forty-two years have passed away since then. His pleadings at the Throne of Grace that we might be brought to Christ individually before we should enter on the Christian ministry, and that our minds might be well stored with all useful knowledge and learning, struck me forcibly, and led me to see the interest he had in our personal salvation, and in our future welfare as ministers of the gospel. The prayer over, he entered upon the work of the class. We at once saw that he had well prepared himself for his work. He had no notes, but simply, if I mistake not, his Greek Testament, and with *that* in his hand he placed before us in the most

striking manner the precious truths of the first two chapters of Ephesians, and occasionally asked us questions on the subjects he was handling. There was a richness of thought and force of expression and power of argument in dealing with the views of the Apostle that arrested our attention, that attracted young minds in eager search after truth, and that carried our interest along with him from beginning to end; so that I can conscientiously say there was not a day on which we left his class without carrying away with us new and more enlarged views of divine truth, the grand central theme of which was Christ Jesus and Him crucified, and without profiting by the earnest appeals he made that we would surrender our hearts to Christ, that we would consecrate our lives unto Him, and that we would, by diligence, perseverance, and prayer, be enabled so to preach a free and full salvation founded on the substitutionary sacrificial work of Christ as would win souls to Christ and bring in a reverence of glory to God.

"'Since these student days I have heard him frequently in my own pulpit and elsewhere, and have always felt as if under the spell of a man of God, whose soul was on fire and was full of enthusiasm when preaching the glorious gospel of God's Grace.'

"Fully alive to the need for a minister knowing the members of his congregation, he did not allow his other and public work to interfere with regular pastoral visitation —Tuesday being generally devoted to this. But as families removed their residences to the outskirts of the city, this kind of service became increasingly laborious, and demanded much time. Occasionally he took an elder with him, partly for the benefit of the information he could give, partly to teach him how to visit. And when the day's work was over and the elder invited to the house, he had generally to admit that the minister was better at climbing stairs than he.

"The streets of Glasgow were familiar with his quick active step, for he was generally in a hurry. Indeed, from early years his time was so filled up that he found it often very hard to be punctual. The servant of his old companion, Robert M'Cheyne, used to tell, forty-five years afterwards, how, when Mr. Somerville came to Dundee to assist at St. Peter's church, M'Cheyne would go to the bedroom door, and knocking, call out, 'Alick, the bells have stopped,' and the voice from within would reply,

'I'm coming immediately, Bob.' When Mr. Moody visited Glasgow Mr. Somerville was much struck with his promptitude in opening and closing the meetings, and he endeavoured to take a leaf out of his book.

"He believed very strongly in the importance of the members of families keeping united, and himself did much to foster the tie binding his own family together. When his children were from home in France, Germany, or India, there went always at least one letter a week from him to the absent one; and he greatly enjoyed getting theirs in return. When on his mission tours, which occupied the last fifteen years of his life, he wrote home constantly; and during some of them there was a daily letter to Mrs. Somerville.

"Among his idiosyncrasies may be mentioned his love for sugar, which to him seemed a necessary of life; demands for this, however, used to astonish and alarm his hostesses. His aversion to the habit of smoking was no less intense. To this he had the utmost objection. Any one entering a railway carriage, even when abroad, and beginning to smoke, aroused his indignation, and sometimes he had the strangest way of manifesting his aversion, not always very intelligible to him who awakened it. On one occasion, coming from England, a gentleman in the carriage lit his cigarette, which caused Mr. Somerville to puff and cough and make a variety of strange noises. The gentleman could not comprehend it. No wonder. He and his wife were Syrians from Aleppo. It ended in their being asked to dine, when amusing explanations took place, and ultimately in an excursion to Loch Lomond."

His advice to all his children, when young, was to listen and not to speak. He was strongly opposed to women speaking in churches or where any promiscuous audience was gathered; he disapproved of solos sung by ladies at religious meetings. In 1886, in the Free Anderston church, he baptized on one day, after preaching the sermon, his two first "Somerville" grandchildren — Edith Victoria Somerville, daughter of his eldest son, and Alexander Neil Somerville, son of Dr. W. F. Somerville.

Such identification of the father with his children resulted in their delightedly helping him in everything he did. It became a second nature for them to work for and with him. That, in time, they were married and had spent years away from him, made no difference; as soon as they returned they dropped naturally into the old place. Referring to this help, he once said, it took six men to fire a cannon. If they were not themselves preaching they made it possible for him, and in the end the service was one. Their youthful criticism, even, of his sermons he used so as to simplify what was obscure and correct what had been mistaken. As the home work became more than doubled by the foreign, and the many missions involved ever more and more organisation and correspondence, he found even his children's service insufficient, till he once exclaimed in dismay at the work in which he would tolerate no arrears, "I wish I had some more sons, particularly daughters!" When they passed out into life he employed his American niece, now lady superintendent of an hospital in Massachusetts, and other young lady amanuenses, so that the correspondence of a lifetime, on the Lord's business, is clearly written out and bound in many volumes.

In their degree the domestic servants were cared for as much as the children in the house. When first engaged, they were asked to attend his own church. All in the dwelling thus formed an intelligent and even keen interest in congregational matters and missionary enterprises. In waiting on the many foreigners and other visitors that were ever passing through the home, the servants were encouraged to regard their work as done to Christ, and as their way of promoting the Kingdom of God. Questions about and messages to the servants are frequent in the letters from distant mission tours to Mrs. Somerville. The "maidens" shared in the frequent catechising, and generally were drawn by the sweet compelling influence that radiated out from the head of the house. With him charity, the love to others born of the constraining love of Christ, began at home, and therefore went forth, from wife and child,

from servant and congregational member, all the more powerfully to the uttermost ends of the earth.

In the following letters to one of his daughters we see his humour combined with serious reflection; his sympathy in all the family events, and his gratitude for what old and young considered trifling services:—

Letters to a Married Daughter.

Brodick, Arran, *July 19th*, 1881.—"Dearest M.—I am at my desk alone with not even a grasshopper to break the silence. The like of the rain of this place is scarcely to be paralleled since Noah's forty days and forty nights. Your month is fast running on, and out, and off: I wish you all had a little more of Loch Goil. A month is scarcely enough. We enjoy your glee, merriment, and gladsomeness. Let the children roar, laugh, and scream as much as they can. We are up to the ears in botany, shells, pholases, deadman's fingers, and other wonders of the sea, the shore, and the mountain slope.

"I see two deaths in to-day's paper which have startled me a good deal. The one that of Dean Stanley, —I see he was born in 1815, two years later than I!—the other Mrs. Taylor Innes, married when we were at Obán last year. I saw her and her husband at Dunolly, and indeed dined with them, just before I went to Germany. Alas, what is life? It is a vapour and no mistake. Yet how profoundly substantial is it too, when connected with the true knowledge of the only true God, and of Jesus Christ whom he hath sent, which, Christ tells us, is 'life eternal.' See that all your five are participants in the Life Eternal, amid all their educational triumphs, family affections, and youthful exuberance of spirit.

I preached last Sabbath, for the third time, under drenching rain. I hope G. is enjoying painting as well as fishing. I am close at my Commentary and have got from the 1st to the middle of the 8th chapter of Leviticus. Truly a wonderful portion of Scripture."

Douglas Pier, *July 13th*, 1882.—"I enjoyed G. and

every one of you more than I can say. Mama is really a great deal better, which is a most charming association for Douglas Pier and Creach Lodge. She was skipping up a hill with me yesterday evening, to the astonishment of every horse-fly on the mountain. I am hard at work, never busier, which is a great mercy. My one desire is to lay out these few fleeting hours that remain for me to the best purpose, though the latter matter is sometimes difficult to hit. This life is our field, our kingdom, our world. Our business lies here, not in the heaven of by and by; that world will take care of itself. It is no business of mine to lay out plans for service or effort there. To us, his disciples, Jesus gives this world to gain and keep for Him, Matt. xxviii. 19, 20.

"Mama has little Winnie's flower blooming in water still! I would shower my love on you all. Oh! that it could fall as heavily as the rain that is filling at this moment the loch with sputtering drops — a splendid analogy, isn't it? Love to G. and all the darlings."

Douglas Pier, *July 21st*, 1882.—"I shall address this note to all, for the sake of the preaching I mean to put in it. But first let me thank you both, for your good letters of yesterday. I have got down from Glasgow Darwin's *Origin of Species*, but it takes as long to get through these volumes as for the deposition of strata or even for the evolution of species. I hope Mr. and Miss U. are enjoying the rain. Such delightful remembrances from the clouds are enough to cheer us even in these desponding latitudes. It was a very great pleasure indeed to have Mr. U. with us, and indeed to have you all. If you will only come back again we shall put up a better arch of welcome.

"A colony of gypsies is huddling on the seashore beyond Mr. Campbell Douglas's house. I got the loan of Mr. D.'s boat, and two of the Misses MacLellan rowed me down. The day was one of torrents of rain in pitiless amount falling at frequent intervals. However, we got a large basket of rolls, etc., and steered to the inclement beach, where a small tent in one place (another was farther off) was struggling with the wind and bidding poor defiance

to the rain. Such a picture of human misery as I got! a cluster of poor creatures cowering round a small fire within the tent. A poor man, said to be dying, to whom I spoke, but whose face I could not see, was lying at one side. I thought, is there anything in the Bible suitable or encouraging for gypsies? And then the great fathers of the Church, Abraham, Isaac, and Jacob in their tents, came before me—Jacob the wanderer at midnight, under the open sky with a stone beneath his head, beholding well nigh the most glorious vision ever witnessed, till the transfiguration on the mount; the entire Church of God in tents, and in the inhospitable wilderness for forty years; God Himself, dwelling in His tent on earth for centuries —all seemed to glide before my eyes.

"Nay, Jesus at Bethlehem, choosing as His first sleeping place in this world, not the palace, not the comfortable house, the furnished room, the bed with soft pillow, but the stable and the manger, seemed—as I looked on—to stand over these outcasts and to claim them as those with whom in one sense He had a peculiar affinity. How must He have regarded these little outcast children sitting round the fire. They were liker in condition to what He Himself had been, than any other children along those pretty shores. All was pleasant to call to mind, and then to tell to the poor shivering beings, and, having done so, bid them come at once and to put their trust in Him who has places getting ready in the bright house and home of many mansions, up and away, for all who will receive Him now, and who will only allow Him to call them His own. Why, the Bible appeared to be the very book for gypsies, as it is for all besides."

GLASGOW, *April 24th*, 1883.—"MY DARLING M.—Your charming letter came in saluting us as an unexpected gale from 'Araby the blest.' Such a wonderful announcement! As to the donation, I know not whether most to admire the man, the manner, or the magnitude. What shall we say? Not Aberdeen and Glasgow alone, but all Africa's white and dusky races alike, thank Dr. Edmond. The offering is munificent. I do not, while I say so, forget the modest hand

into which the kind gift was put; still less the Divine Hand which touched the heartspring, so that the beautiful £50 at once leapt forth. I feel now, as to Aberdeen, on many accounts, somewhat as the original discoverers of gold in Australia and those of diamonds in Griqualand must have done, when the unlooked for treasures opened to their view. Granite seems to be among the most wonderful of earth's formations, after all. G. will be enjoying his own fireside again, and brightening all the faces around it."

GLASGOW, *December* 11*th*, 1885.—"I have received the enclosed letter from Dr. Smith. There can be no doubt now that Somerville station is all right. So we can all put spokes into the wheel. Some day G. and you may go out for summer quarters to the new frontier station to look for Transkei ferns! Till then help Somerville."

GLASGOW, *April* 23*d*, 1886.—"Your ups and downs bring before my eye the incessant mounting and sinking of the *Aurania* on those unwearying Atlantic billows. But you get to the good haven after all. It is a sad and doleful parting, indeed, you have just had to pass through, but a minister's life is somewhat like a seaman's—meeting and parting, solitude and society, jostle each other more frequently than is desirable. But you know—as G.'s sermon, at the Communion showed,—we must be willing at any hour to say, 'Here am I, send me;' and this implies we must be willing to go, to tarry, to labour, or to suffer, to be with those we love, and would give our life for—or be left alone. 'Thy will be done,' in its most comprehensive sense, must be the motto for us all. It is well you have, and like to have, others to think of, and think for. By brooding over our own sorrows we weaken ourselves, by sharing sympathetically with the sorrows of others we gather strength.

"The missionary object is, 'the Evangelical Church of Greece' which, since I was in the East, has resolved to stand on its own feet and to be independent of American support as hitherto. Dr. Kalopothakes of Athens is its chief pastor. They have now three congregations, viz. at Athens, Piræus,

and Volo in Thessaly. A gift will cheer Dr. K. and his friends greatly. The 'Bells' were a new idea, and I have been thankful for it. Good Noah 'wore a smile as he entered the ark.'"

Mr. J. R. Miller, one of the most zealous fellow-workers with Dr. Somerville, gives us this glimpse of his family life as seen from the outside :—

"His home life was very attractive. I greatly admired the admirable way in which his boys were trained. I used often to spend some days with the family during the holiday seasons. Arran was the favourite resort. There was always some useful book on the breakfast table, and at the close of the meal we had a 'pinch' of knowledge. At one visit, I remember, Sowerby's *British Shells* yielded its stores, and during the walking expeditions the two eldest boys used to bound away like young antelopes to every strip of sandy beach or shingle, while we, continuing our walk, and talking earnestly on some engrossing topic, would hear their clear shrill voices calling after us, 'Oh papa, here's a *Trochus zizyphinus*' or 'here's a *Buccinum undatum*,' as they lighted on some of the shells about which they had been reading. They always gave the scientific name, and brought their specimens home to be verified from the book. In this step by step way, the elements of many of the natural sciences were early acquired, and the result of all this has appeared in the lives of his three sons—Alexander, the eldest, being now an energetic vice-president of the Glasgow Natural History Society, etc.

"I remember one expedition which he had planned for one of my visits. The family were that summer at Corriegills—a cottage near the shore between Brodick and Lamlash. He and I, accompanied by the two eldest boys, started after breakfast one morning to walk to Loch Ranza. The boys were of course full of excitement in prospect of this *magnum opus*. The weather had been somewhat unsettled, and in the morning the adjournments outside to scan the face of the heavens were very frequent, and hopes and fears alternated. On coming in from one of these investigations, Dr. S. said, 'Oh Mr. M., he that regardeth the winds shall not sow, and he that regardeth the clouds shall not reap,' so we at once resolved to start. On the decision being announced to Mrs. Somerville upstairs, her response was a purse which fell at the minister's feet, showing that, like all wise ministers, he had renounced all care of the temporalities. I don't know that any four pedestrians ever had two such enjoyable days. Our route the first day lay up the romantic Glen Rosa, right over the hills that environ its upper reaches, past Loch Tanna, where we lingered

to eat our sandwiches and try a cast of the fly, getting a few small trout. It was a pretty tough pull for the boys, but, whenever their spirits flagged, Dr. Somerville would start some marching tune, either chanting or whistling, and it was marvellous the effect it had in re-invigorating them. It was past ten o'clock before we arrived at Loch Ranza, tired and very hungry. How we enjoyed the tea at the small but comfortable Inn, with scones and fried fresh herrings in plenty, which did not in the least interfere with our night's rest, for we slept 'the sleep of the just.' I may add that we did not retire to rest without having family worship with all the household. Next morning, after breakfast and family worship again, we returned along the shore, round the north end of the island by Corrie, a walk quite as enjoyable as that of the previous day, full of exciting 'finds' both on hill and plain and sea-beach.

"Another memorable visit was to Catacol, on the north end of the island, near Loch Ranza. Dredging was the chief business of that summer. On one of our expeditions the dredge brought up a very large number of *clams* or *pectens*, largely used by the fishermen as bait. Having acquired from my father, who was an 'old salt,' the art of dressing and cooking shell-fish, I volunteered to utilise our capture, and I succeeded in producing a dish of scalloped clams, which I think we relished quite as much as if they had been oysters. Dr. Somerville threw himself as heartily and enthusiastically into all these occupations as any of the boys; but all the while there was nothing approaching to levity, or ignoring his position as a minister and servant of the Lord Jesus Christ. One practice in the home life greatly impressed me. After dinner hymn-books were always handed round and a few verses of a hymn sung, often to some well known Scottish or Irish melody. A favourite verse always recurs to my memory in this connection, sung to the fine old Irish tune of 'The last Rose of Summer:'

"'Haste thee on from grace to glory;
Armed by faith and winged with prayer.
Heaven's eternal day's before thee.
God's own hand will bring thee there.

'Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days.
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.'

Both Mr. and Mrs. Somerville had exquisite musical taste; and, like all their other gifts and talents, it was consecrated to the service of their Lord. As the young people grew up they all developed the same musical talent, and it was no ordinary treat to hear the family sing together. While on the subject of music I may mention the following incident, which took place some years later: The congregation

at that time had passed through the painful experience of two precentors in succession requiring to be dismissed for intemperance, etc. A few of the younger office-bearers, who had long felt that the service of song in our churches generally was much too neglected, took counsel with the minister and offered to conduct that part of the service ourselves, free of charge, if the session would allow us to form a musical association and lead the singing by means of a choir, said choir to be selected from among the Christian workers connected with the congregation. Very many of the old elders were greatly adverse to this 'innovation,' but owing to the hearty advocacy of the minister we were allowed to try it for a twelvemonth. All the members of the minister's family, as they arrived at the musical age, joined the choir, and often on a Communion occasion the minister himself greatly delighted and helped us by taking his place beside us when not required in the pulpit.

"I can recall many things connected with our congregational life and work that were unique, and fitted greatly to stimulate and develop Christian life and activity. For example, the week evening meetings for receiving the contributions to the Sustentation Fund were always made interesting and helpful by intelligence of God's work at home and abroad, or a short and pithy exposition of Scripture. I remember the minister saying on one of these occasions that if Christ filled our hearts in truth, the question with us would not be how much should I give to His cause of that which He has given me—a tenth, or any greater proportion? but how much of it all should *I retain for my own use*, for it is all His own?

"Another memorable practice was the account he used always to give of his observations and experiences during the many expeditions he used to make on his own account, or at the call of the General Assembly. One of these was a preaching tour in Wales, from which he returned full of anecdotes of the great Welsh preachers of bygone days. He told of one who used to go from place to place on the back of a favourite pony. On one occasion, when lodging at the house of a well-to-do farmer who was a class-leader and the chief man in the congregation, he went, as usual, to the stable to see that his faithful pony was being properly cared for, and he found the hay in the rack rather musty. He put some of it into his wide coat pockets, but said nothing at the time to his host about it. At the experience meeting that same evening the farmer was the first who spoke, and after giving his experience, when he sat down, the minister, who had listened very attentively, dived into his capacious pockets, pulled out a handful of hay from each, and threw it at his host with the remark, 'Your experience, sir, is as musty as the hay you gave my pony to-night.' The farmer from that time became a most consist-

ent Christian man, a 'living epistle of Christ' in reality. Such things as these kept up a feeling of lively interest in the congregation, so that in times of revival it was like tinder, ready to receive the first sparks of Christian life and respond to them.

"During the summer months at that time it was Dr. Somerville's constant practice, weather permitting, to preach somewhere in the open air every Sabbath evening. Many parts of Glasgow were visited by him thus. The Green, the Woodside district, the banks of the Clyde where now the harbour extension has swept away all traces of the fields then stretching alongside of the river, and often in some back court, where, besides the usual audience that gathered round him, every window had its group of listeners. Such open air sermons were often more attractive and powerful than those from the pulpit. His whole soul seemed to go out to those 'dwellers in darkness' as he pressed home on heart and conscience the glad tidings of free, full, and immediate salvation in and through 'Jesus Christ and Him Crucified.' He always began these open air services by announcing himself as an ordained minister of the Free Church of Scotland. He did this because, at that time, open-air preaching was far from common, and many of those who practised it were not well fitted to commend the gospel either in the manner or matter of their preaching."

There are few cultured men or women who have not indulged in the writing of verses as a solace in sorrow and a vent for a merry heart. Dr. Somerville's was too full of joy of all kinds not to seek an escape in song as well as music, but he had the good sense not to seek a wider audience for his verses than the circle of his family and friends. We shall not rush in where he refused to tread. From 1861 to 1867 especially he seems to have written quite a volume of narrative and humorous rhymes, describing for wife and children incidents and impressions of travel. His *Nicnacks from Foreign Lands*, dated August 17, 1881, in eighty-four stanzas, describes for his children his first pilgrimage through Italy from Genoa to Rome. The next year produced *Glimpses of the North, a Poetical Photograph*, in forty stanzas, picturing a preaching visit to Inverness. His most ambitious flight was entitled *Grapes from Switzerland and Italy, Vintage* 1865, in sixty-nine stanzas; followed by *The Stranger in Italy*, a brief souvenir, dated 18th April 1867, when the Queen's Rooms, Glasgow,

were filled at two shillings a head for the benefit of the Spanish Protestant Institute at Lausanne, to hear him read *An Original Poem*, part of which was set to music and rendered by an amateur choir.

The loving hospitality, on which every new mission made additional welcome calls, is unconsciously pictured in the letters [1] of Rev. H. B. Macartney jun., of the Church of England, published in his paper, *The Missionary*, which has a wide circulation in the colonies of Australasia.

October 28th, 1878.—"Glasgow at six o'clock. Mr. W. F. Somerville discovered me in a moment, took me to a cab, and then to his father's house, where the kindliest welcome awaited me from Dr. and Mrs. Somerville and their elder sons, and from other friends who had gathered round him on the eve of the great Convention. The dear old evangelist is, like St. John, as full of love as ever, and his heart and lips are just overflowing for the kindness shown to him in Australia. Our first evening was spent in going over again the leading features and incidents of his colonial tour. He looks worn since his last illness in Melbourne, but his eye is as bright and his voice as strong as ever."

October 29th.—"The sun rose on my window this morning in perfect beauty, ushering in Convention weather. We met at half-past eight for family prayer, and I was delighted to find (for the first time in my life beyond my father's house) that the Scriptures were opened out catechetically, all present being expected to answer in their turn. Rev. J. E. Somerville, minister at Broughty Ferry, Mr. Alexander Somerville, a merchant from Calcutta, together with the servants and remaining members of the family, were questioned in regular turn. Moreover, a hymn is always sung at the commencement of morning and evening worship, as well as after dinner. If God and God's Word are thus generally honoured in Scotland, no wonder at Scotland's pre-eminence."

October 30th.—"At three o'clock the way was cleared for our beloved Dr. Somerville, who gave the concluding address (at the Glasgow Convention). It is full of nerve, fire, and story, and shadows out new fields of work for the Society, which has already sent him to Canada, India, and Australia as the herald of heavenly peace.

"Dr. Somerville's hospitable table was crowded that evening with numbers of eminent men, and we set off for the final meeting at half-past seven. . . . Imagine my surprise when Dr. Somerville, being called

[1] *England, Home, and Beauty.* Sketches of Christian Life and Work in England in 1878. London: John F. Shaw and Co.

upon to pronounce the final benediction, stepped forward and waived the privilege in my favour! Indeed, I may say that this extreme courtesy was only part of a series of acts of thoughtful love and kindness which were showered upon me while I remained in Glasgow. I was made to see and enjoy everything as a child of the house, as if both he and his family were anxious to concentrate on one stranger the manifestations of their loving remembrance of all the Christian people who had helped them in Australia."

Sunday, November 3d.—"Up in the cold, dark morning, and off to the 'free breakfast,' three miles away, by eight o'clock. Oh, what a sight! The Evangelistic Hall which Moody started was crowded with the ragged and the wretched—among whom are sometimes recognised gentlemen, clerks, barristers, and ministers who have fallen through drink. Two thousand five hundred of these, young and old, filled the floor and the galleries, and a crowd outside the door waited for the crumbs. A choir of ladies and gentlemen generally sing to them during breakfast, and then fifteen minutes of a gospel address is given. Dear old Dr. Somerville was there from a great distance at that early hour to introduce me and to try and secure a hearing—no easy matter with such an audience."

4th.—"At noon we attended the mid-day prayer-meeting, and heard 'reports' of work done. At one o'clock I was introduced by Dr. Somerville to the Committee of the Scottish Bible Society; at half-past two we attended the meeting of the Ladies' Auxiliary, and at eight the 'workers'' weekly meeting for 'fellowship.'"

"*Tuesday, 5th,* was a day of delightful rest and enjoyment, spent with Dr. Somerville at a lovely place belonging to a distinguished Christian family near Dumbarton, ending with a visit to Dr. Andrew Bonar at his own residence, and with an evening among Mr. Swan's relations to meet the leading Church of England minister in Glasgow."

Broughty Ferry, *November 6th.*—"In the Town Hall Rev. J. E. Somerville's third anniversary was to be celebrated. About nine o'clock Dr. Somerville, who had just arrived from Glasgow, stepped on the platform, and as this was the first time he had visited Broughty Ferry since his return from Australia, he was received with great enthusiasm. His first words were to introduce me to the meeting; and when I had finished, he rose to delight us with one of those lovely visions of theoretical and practical Christianity with which the lifelong study of Christ Himself has made him so familiar. Till midnight that evening he was the life and soul of the circle in the manse dining-room, and then I retired to rest—still thinking of M'Cheyne, who had preached his last sermon on this very spot on Sunday evening, 12th March 1843, from the words, 'Arise, shine' (Isaiah lx. 1). He died on Saturday morning, 25th March, and after his death a note was

found unopened, referring to that sermon in these words—'I heard you preach last Sabbath evening, and it pleased God to bless that sermon to my soul. It was not so much what you said as your manner of speaking that struck me. I saw in you a beauty of holiness that I never saw before.' M'Cheyne was in a fever when this note reached his house. He was spared the pain of the last clause; the pleasure of the first clause he will taste above."

November 7th.—"After family prayer and breakfast, Mrs. James Somerville invited all her guests to join in the hard and delightful exercise of giving chapter and verse from memory for each text quoted for that day of the year in *Daily Light*; and when that was ended, she gave us the chapter and verse, and asked us to repeat the text. I was well-nigh lost. Dr. Somerville was quite in his element, and his two sons were close to their father in accurate knowledge of almost every text referred to."

"Be kind to your Father's friend,"[1] was a frequent advice to his children, in which Dr. Somerville followed the teaching of the Proverbs of Solomon, and of William Carey on a memorable occasion. Wherever he went, all over the world, he made attached friends, whose correspondence entailed labour in answering it, which most men shirk or hopelessly put off. Even when most occupied on his world-missions, he strove to keep up with it, and at home he followed the apostolic example of dictating to an amanuensis full and long replies. These are treasured all over the world. To reproduce the letters on both sides, from men and women of all lands and languages, would fill a volume.

To his youngest son, who was most frequently his companion in his long tours, he used to say: "Stick to the Free Church of Scotland, and never be persuaded to leave it unless you have very good cause." The more catholic he was, the stronger was the conviction which Mr. Gladstone thus publicly expressed when eulogising Dr. Alexander Duff: "In viewing the present state of the Christian world we should all adhere openly and boldly to that which we believe and which we hold, not exaggerating things of secondary importance as if they were primary; and, on the other hand, not being ashamed of the colours

[1] *Life of William Carey, D.D.* 2d edition. p. 325. John Murray.

of the particular regiment in which we serve, nor being disposed to disown the secondary portions of our convictions." No Church leader himself, he was the affectionate friend of the greatest of his city and his Church, the Rev. Dr. Robert Buchanan, who thus wrote to him during the negotiations for the first step towards a reconstructed Church of Scotland, in union with the United Presbyterian Church. "*Nov.* 12*th*, 1870.—As to the Union movement things look dead and perplexed at present. But I have a deepening conviction that, by means of this conflict, God is preparing the Churches better to understand each other, and better to understand the Bible principles which lie at the bottom of the whole question of Church and State, and of Church communion."

So early as 1876, when separated from his Glasgow congregation for world-wide work, Dr. Somerville's appointment as Moderator of the General Assembly of his Church was desired and publicly urged. The union of the Cameronians—or Reformed Presbyterian Church—with the Free Church, rendered the selection of the Rev. Dr. Goold, of the former Church, both desirable and appropriate in an ecclesiastical body where the desire to do honour to the men who sacrificed their all in the Disruption of 1843 makes it impossible for any but the oldest ministers to be called to the chair. Dr. Somerville's name was not again openly mentioned for the highest honour of his Church till November 1884, after it had been resolved to nominate Principal David Brown, D.D. Then it was that the leader of the Assembly, Principal Rainy, D.D., son of an old friend, rose and said: "It would have been to me a peculiar gratification to have been suffered to mention another name, the name of one who would have lent special beauty to that chair. I am not going to refer to the claims of Dr. Somerville, as I otherwise would, but it is to me a personal gratification to bring forward his name. I remember, when a student in Glasgow seeking licence for the ministry, that the one man in that Presbytery who impressed me peculiarly as acting toward me the part of a

minister, and took tender dealing with my spiritual views and interests, was Dr. Somerville. Ever since I have cherished toward him, throughout his entire course, the feelings then begotten, and look on him as one does on him who is his minister in the gospel." The honour fell upon him in the following year and almost completed his career.

CHAPTER XIII

1886-1887

MODERATOR OF THE GENERAL ASSEMBLY—THROUGH THE SCOTTISH HIGHLANDS AND ISLANDS

What it is to be Moderator of General Assembly or Synod—French origin of the title—George Buchanan first regular Moderator—Dr. Somerville's fitness for the historic chair—His letters to Dr. Andrew Bonar—His opening address on evangelisation for the world—Review of past apathy and recent activity—Thirteen counsels for the future—As the sound of a trumpet—Intercession for every people—Invited to visit the churches of the Highlands and Islands—Addresses to deputies from Italy and Ireland—Charge to young missionaries—Hon. Ion Keith-Falconer—Last fourteen years of the century—Ten months' mission from Campbeltown to Caithness and south to Perth—Islay—Iona—Mull—Highland psalm-singing—A Highland minister and his family—Skye—Lewis—Benbecula—Dr. and Miss Rainy—Tiree—Sutherland and Ross—Highland economics—Lachlan Mackenzie's influence—Church-site refusing—Railways and the future of the Western Highlands—Nomination of Dr. Rainy as next Moderator—Convention at Invergordon—General Assembly of 1887—The Royal Jubilee thanksgiving service.

To be Moderator of the General Assembly of the Free Church of Scotland, or of the Established Church of Scotland, or of the Synod of the United Presbyterian Church of Scotland, is to wear for a year the only honour by which the Presbyterian Church in Scotland, in its three divisions, can mark the ability, the services to missions and theology, or the saintly and pastoral virtues, of its ordained members. The Moderator is the chairman of the highest court of each Church, met for deliberative and appellate purposes, who moderates or restrains excess and irrelevancy in discussion,

keeps order, and acts as the symbolical representative of the whole body. There are three permanent clerks—one a layman and lawyer—who guide the daily business of the thirteen days' session according to the standing orders and form of process or procedure. There is a business committee, the convener of which is the leader of the house, and practically the ablest and most authoritative ecclesiastic in the Church. But the Moderator is, for the time, the embodied Church, as the Speaker is the House of Commons. The Moderator has an official dress—the courtly silks and lace ruffles, the knee-breeches, the silver-buckled shoon, and cocked hat of the Middle Ages, besides the Geneva preaching gown and bands. He has an official carriage and allowance, and a residence for the session in which he dispenses hospitality to the members and to representatives of other Churches.

The term is historical, although applied to every minister when he presides in kirk-session, and when he takes his turn in the chair of the presbytery or synod. With the corresponding word "overture," by which any new business is "opened" in the Church courts, the word goes back to the old parliaments of France, from which the Huguenots adapted it to their own ecclesiastical assemblies. The title, and the more important practice of lay-elders sitting as members of the assembly, synods, and presbyteries, the old Church of Scotland owed to France, although, as John Hill Burton remarks,[1] "the first Protestant Assembly was held in 1559, and though the Scots had thus an example to teach them how to walk, it is probable that afterwards, being masters of their own actions in a free national Church, they afforded more practical instruction to their brethren of France than they received." When, in 1567, the Church of Scotland, or its polity, was established on a firm legislative basis, the first regular Moderator was a layman :— "For eschewing confusion in reasoning the whole Assembly present named Mr. George Buchanan, Principal of St. Leonard's College, in St. Andrews College, Moderator during the convention." So in the first Assembly of 1560

[1] *The History of Scotland.* Second Edition. Vol. iv. p. 327.

one of the "superintendents," or temporary bishops, was John Erskine, laird of Dun, appointed over Angus and Mearns. There is nothing in the law or procedure of the Presbyterians to forbid the election of an ordained but lay elder as Moderator, any more than the peaceable use of a ritual free from sacramentarianism but in spiritual harmony with the historical continuity of the whole Church of Christ.

The Moderator is elected by each General Assembly at its first sitting in the month of May, but, to avoid a contest for so dignified and judicial an office, he is nominated in the previous November. The venerable men surviving, who have filled the office, agree on two or three names, and, in the Church of Scotland Free, these are informally submitted to a conference of members of the commission of Assembly and any other elders and ministers who choose to attend. At that conference free discussion and even voting take place, by which the will of the ex-moderators is sometimes—perhaps too rarely—set aside. The most important duty of the Moderator, besides presiding and keeping order, is to deliver an address at the opening, and another at the closing of the Assembly. This is of so representative a character to the outside world, and of such meaning to the Church itself, that no pains should in general be spared to secure an able as well as a venerable Moderator. The tendency, however, has been too long to exclude ability and vigour, for good reasons, no doubt, which have now almost ceased to exist.

In Dr. Somerville it was at once recognised that a perfectly representative man had been found, who to a venerable age united a saintly dignity, whose years had not abated his intellectual rapidity and physical vigour, and, above all, whose life-long services had given him a special message to the Church and to the times. When publicly congratulated on the nomination in his own Presbytery of Glasgow, he allowed that he had some grounds of hesitation about accepting the high honour. He felt that the call would take him off the path which he had been pursuing for so many years—the evangelisa-

tion of distant lands. He feared that at his time of life it would be difficult to get back to that path again. Then he was not and never had been an ecclesiastic. He had been exiled from Church courts and from committees and from the general business of the Church for a long time; if any difficulty were to arise in which the Moderator had to be appealed to it would be better perhaps that one of a different experience should be in the chair. Again, he could not hide from himself that, like soldiers who had been in the field of conflict, he had not passed unscathed through the perils of travel, of time, and of toil in connection with the enterprises by sea and land in countries far off. He was quite aware that in some respects—through the strain that had been made upon him—he had now some infirmities which would prevent him from executing his work as he should like to do. Then as these were days when there was a very great jostling of opinion upon some ecclesiastical subjects, one might well shrink from a position where it might be found difficult to satisfy all loving friends who might be about him.

But he had a certain encouragement to accede to the request. First of all, he took it as a token of the General Assembly's appreciation of his evangelistic work at home and abroad. Then he believed that the nomination would be sure to show many friends in distant lands, that the person who had imperfectly performed some service amongst them had the confidence of his own brethren at home. Then there might be some opportunity of bringing the general cause of the evangelisation of the world under the attention of the Assembly. Then, once more, he had been so much indebted to brethren of different Churches and denominations while abroad that perhaps in some limited way the Church might improve the occasion by promoting unity among all brethren. If he had need of the sympathy and the intercession of his friends and brethren while setting out on those enterprises he had referred to, he felt that he quite as much needed their sympathy and their intercession now, not merely that he might be carried

through the business of the chair, which perhaps might not be, after all, very arduous, but in order that the occasion might be turned to the best account in the interests of the gospel; and how anxious they all were that in the approaching Assembly there might be a thrill of more than electric fire passing through the benches, so that under the power of love to Christ the hearts of all the members might be melted and blended together in connection with the wish of their Heavenly Master.

Among his answers to the letters of congratulation which were showered upon him we have that to Dr. Andrew Bonar, whom he had congratulated, when, eight years before, the news of his old friend's nomination reached him in New Zealand.

To Dr. Andrew Bonar.

"Wellington, New Zealand,
March 2d, 1878.

"My dear Friend,—I take my pen simply to say how much pleasure I have in the thought that you are to be Moderator at next General Assembly.

"It is delightful to regard your nomination as a tribute to Evangelism. Your Moderatorship, by the divine blessing, will, among other things, greatly strengthen our evangelistic associations, especially our beloved company in Glasgow, and I hope will tend in no small degree to promote brotherly combination among the denominations, and so help on the glorious work throughout the world.

"The Glasgow Assembly may possibly be a trying one, yet I doubt not it will give an impulse to spiritual enterprise in Scotland, and far beyond it. I hope you will be strengthened and receive all necessary 'gifts'; so as successfully to perform all the delicate duty which will devolve on you, especially with respect to your opening and closing addresses. You will have the prayers of the brethren, —as I have had in my mission,—to 'Be strong and very courageous,' as we have often said to one another.

"Our hands here, as you know, are very full, and the work almost incessant. My son, Willy, and I will feel greatly strengthened if you will kindly remember us at some time in your prayers at the opening of the General Assembly (I do not mean the first day). The Assembly kindly sent a commission for me to appear at Presbyterian Church courts, after I had left Scotland."

"11 South Park Terrace, Hillhead,
Glasgow, *November 26th*, 1885.

"My dear Friend,—Can you excuse the fingers of an amanuensis? The agency is apostolic! I thank you much for you affectionate letter on the Moderatorship. I might have scruple in acquiescence, as the position will take me off my evangelistic path, which may be difficult by and by to find again. Then, I am not an ecclesiastic conversant with Assembly action. Moreover, like the soldier on the battlefield, I have been mutilated somewhat by my campaigns. And yet again, the jostle of parties in these difficult times makes the prospect formidable to one so long absent from Church discussion. One of my chief inducements is the recognition given by the appointment to the work of an evangelist. Perhaps it is well that the people in other lands amongst whom I have gone should have token that I have the confidence of my own brethren.

"If I could obtain true intercession from friends at home, as well as those afar off, I might cherish the hope of earth's needy nationalities, with some of which our Assembly is less familiar, being brought under the considerate regard of our beloved Church. There is an advantage in the nomination being so early, as more time is given for conference on the subject with the Great Master in heaven. Who will be 'helpers together in prayer for us'?

"I am grieved to hear that your brother Horatius is poorly. I hope some day when in Edinburgh to get out to see him."

To his eldest daughter, as the time of preparation went on, he thus wrote:—

January 2d, 1886.—"DEAREST M.—The box, mysterious in its longitude, with all its accompaniments, duly reached us. The glittering stick we shall dub with the name of 'Moderator.' It shall be used along with the buckles and cocked hat, and then—like the noble steed which by good service has merited 'ease with dignity' in the grass-field for the rest of life—the brilliant prop will be relegated to some spot in space, where intelligent spectators in the future may admire it, untarnished by the hard usages, and safe from the luckless disappearances incident to this uncertain world. Next May I shall imagine myself stayed up by the strength of eight granite pillars as under the infirmities of stooping age I lean on it.

"I had Mr. Dundas Erskine, a fine young man of thirty, staying overnight with me. I hope he may go to Somerville, South Africa. The Moderator responsibilities are gathering around me. Letters have come from Chalcis, Asia Minor, and Bithynia, and some good incidents have been occurring here; 1885 has been eventful, remarkably so. Who knows what thrilling, startling, or affecting incidents may be hurrying up towards us through the avenues of the twelve months of 1886."

On Thursday the 20th May 1886 Principal David Brown, D.D., the retiring Moderator, having preached from the words of 1 Chronicles xii. 32—"Men that had understanding of the times, to know what Israel ought to do," thus proposed the election of Dr. Somerville as his successor:—

"The gentleman I am to name, after a zealous and faithful pastorate of more than thirty years, resigned his charge, not to spend his days in ease and idleness, but, under the auspices of men who would be an honour to any Church—men, lovers of the gospel, to whom God has given substance—to go everywhere abroad preaching the Word. Over three-quarters of the earth he has gone preaching Christ. He has traversed the plains of India; over the southern regions of Africa he has gone with the gospel; and as for Europe, he has gone from Spain on the west to Constantinople on the east, and from thence

penetrated into Asiatic Turkey to the sites of the seven Churches of Asia. In short, he has a name as a preacher of Christ more widely known, I suppose, than any minister of this Church."

As usual the proposal was seconded by a lay elder, Mr. E. A. Stuart Gray, of Gray and Kinfauns, with the remark, "If we were to look for any one who had apostolic labouring, and apostolic journeying, and apostolic zeal to come up to the Apostle Paul, we could hardly find any man in this country who has equal claims to that position with Dr. Somerville."

Ushered in by the clerks, ex-Moderators present, and others, in long procession, and placed by his predecessor in the historical chair, Dr. Somerville bowed thrice to the vast assembly, who had risen to their feet, and then rushed into his address on EVANGELISATION FOR THE WORLD, with words of gratitude, and appeal for forbearance towards one not accustomed to *read* his public addresses.

Into this address, which the newspapers and separate publication carried through Christendom and among the dispersed Christians all over the world, the aged Evangelist poured the riches of his experience and the fervour of his whole career. Born thirteen years after the opening of the nineteenth century, he now stood in the face of the Church and the world in the thirteenth year before its close. For three-quarters of the century he had lived, and for much of that time he had toiled through the dawn, the morning light, and the full noon of Christian evangelisation. Born when his country had sent not a missionary abroad, and even the great Church of England could find only German artisans to go forth as its representatives to the heathen, although William Carey had been for nearly a generation in Bengal, Alexander N. Somerville had first dedicated himself to the Master, to be sent whither and when He would, and had since served the Lord for more than half the century in East and West and South. It had been fifty years of new life and marvellous progress—marvellous only on the background of the dead past, and but the day

of small things in the light of the Lord's promise and the certain future.

Need we wonder that the fire burned within him as he took up his parable and said, "In thirteen years and a half we shall enter on the twentieth century since Christ came into the world. . . . The world has had its opportunities, and the results have been great. What has Christianity to show as to the work she has done during the same period?" Then quoting the one commission of the Lord Jesus, as four times recorded, with eyes on the hands of the great clock of Time he answered the question: How stands the case with the Church of Christ at this late hour of the world's history as to the execution of her Lord's command?—"Had the Church of Christ proved faithful. . . . Had she, in unity of the Spirit, and under the glow of Christian love, prosecuted the work intrusted to her by her Divine Master as she did in the early centuries, and taking into account her natural increase of numbers, the entire human race, so far as geographical discovery admitted, might by this time have been reached—I do not say converted—with the message of the gospel." To the millennarian apology he replied, the Lord's words are: "Lo, I am with you always"; and He might say, "You wonder I do not come; How can I come? I gave you a work to do, and I promised to be with you while doing it, but you have not fulfilled it. Can you say you have even seriously attempted it?" And so the impassioned Moderator spake forth:—

THIRTEEN COUNSELS

"1. *Soul.*—Are we really willing to face the enterprise which Christ sets before us? Much depends on what I may call *soul* for this object. By that I mean the possession of an overmastering sense of obligation to fulfil Christ's commission, confidence in the Lord's promised presence in the discharge of it, an invincible assurance that the preaching of the Cross is the one instrumentality for the conversion of men, reliance on His providence to open doors of entrance into kingdoms, and, more than all, a burning love to Christ Himself, an unfaltering enthusiasm for the salvation of men, an inflexible determination to persevere, conquer, or die.

"2. *Prayer.*—The greatest, the most responsible, the busiest, and most successful servants that Christ ever had divided their functions into two departments. 'We will give ourselves continually to prayer and to the ministry of the Word.' What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could any one estimate how mighty the results on the world would be to-day? What should be the tenor of our prayers? If the promises of God may be regarded as moulds, our prayers should be like liquid metal poured into them, in dimension corresponding with the capacity of the mould, and taking on all the lines, grooves, and figuring of the interior. If, then, we find such promises as these, 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' a promise twice given in Scripture, and which has many corresponding with it, our prayers should be commensurate with the promise. We are not to pass by moulds, even of extremely limited capacity, but by all means let us match the *great* promises of God with great prayers. Doubtless this is pleasing to God. In what manner God may see fit to fulfil his promises is quite another consideration. But would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any if I venture to recommend the use of a prayer-book which I have found of service, and which can be had from the shelves of Messrs. Keith Johnston and Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island, and ocean shall be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

"If we find that individuals are employed to change the face of continents by exploration or personal effort, why may not individuals equally prevail when they, by prayer, lay hold of the arm of the Almighty? The answer to your prayers may come by God sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors, and laymen, to rouse congregations and entire synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois, and Eunice, may, through

prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, or a William Burns. I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.

"The ancient Jewish Church was not directly evangelistic ; yet, like David, who prepared the materials for the temple which another was to build, the Jewish Church provided an immense store of intercessions which became available a thousand years afterwards. If you search the Book of Psalms you will find that upwards of forty of them contain prayers for, or references to, the spreading of the gospel among the nations. These prayers were answered when the hour for the reconciling of the world arrived. The Gentiles can never discharge their obligation to the Jewish Church for its prayers in their behalf in these sacred songs.

"3. *Action.*—But prayer must be associated with *action.* In view of the seemingly insoluble problem, how the multitudinous populations of the world are to be reached with the Gospel, and our readiness to faint at the thought of the impracticability of the effort, I would venture to ask—Was the condition of mankind, let us say, such as it is at this moment, actually present to the eye of Christ when He gave the imperative commission—'Go and make disciples of all nations?' Or, on the other hand, are we to suppose that the commission was only temporary, and that now, with 1000 millions to-day still waiting to be evangelised, He would say to us—The business is too weighty, the commission is accordingly suspended, and no longer in force? For my part, I cannot bring myself to believe that any change has taken place on the commission or on the obligation to fulfil it. In that case I must put myself in the position of those originally addressed by the Lord Jesus, and recognise that the command is binding on me in common with others to lay out my life in the execution of it. This consideration must sustain me in the face of all incredulity, and of the ridicule that may be launched against me. It may not be ours to convert the world, but our Commander's orders are explicit, to carry the glad tidings to every soul.

"May it not be, that instead of the commission waning in its terms, it is only now, when the world teems with 1440 millions of sinners, that the four 'Alls' of Christ's majestic utterance are starting into their full significance and brilliancy, like the four angular stars in the constellation of the Southern Cross?

"'All power is given unto Me.

"'All nations go ye and disciple.

"'All My commandments teach them to observe.

"'All the days till the end of the world I am with you.'

"4. *Scotland.*—No country for its size has a greater amount of

qualification—doctrinal, spiritual, and otherwise—for influencing the world than our own. Were we to concentrate our energies, to call in and exercise the forces of Christian love, mutual confidence, and forbearance, and put ourselves into the hands of the Lord, to be used unitedly for the evangelisation of mankind, who can tell what the results might be? Our poor land has always had great conflicts within its borders to maintain, which have absorbed her resources and lessened her influence abroad. Is it not the part of high Christian expediency, instead of expending our life's energies on disputations at home, to take a lesson from the evil effects of disunion illustrated in the divisions of the twelve tribes in the days of old, and in the mutual waste and ruin inflicted on each other by the states of Ancient Greece, rather to close up our ranks, and, with the compactness of the Macedonian phalanx on the one hand, and the impetuous onset of the Roman legion on the other, to precipitate ourselves on the wide and necessitous field of the world, and to make common cause against ignorance, irreligion, and idolatry, African fetishism, Buddhism, and Mohammedanism, slavery, barbarism, strong drink, and all the other devilries that still torture the race?

"Let me say, God will not look for more from us than He knows we possess. It is by the things that are weak He confounds the things that are mighty. The missionary from Livingstonia tells us that Scotland is so diminutive that, were its surface divided into portions like the segments of a dissected map, it could be all packed within the limits of Lake Nyassa. That lake is so small, though 350 miles long, as almost to require to be searched for, as we scan the map of Africa. Yet see what God has already done by Scotland. Scotland, small as she is, has already told on the destinies of the world. Why should she not gird herself for a new enterprise on behalf of the noblest object that can engage the enthusiasm of man—the salvation of millions?

"Would that, like the veil destined to fall from Israel when they shall turn to the Lord, a similar veil might fall from our Scottish eyes, so as to disclose to us the unhappy condition of mankind, our responsibility with regard to them, and the privilege and opportunity granted to us to-day, which if neglected shall return never, never, never! The nations of the world seem standing with outstretched arms, and with wistful looks calling to us, 'Come over and help us.' Could we only see them and hear their plaintive cries our hearts would be profoundly moved. For my own part, these soft voices of the nations, though in one sense unspeakably sad, have an intonation sweet and powerful as of a choir of angels, for in them I hear the voice of Jesus Himself. Let Scotland then open her ear, her sympathy, and her purse, and be ready to take the front, as in other circumstances she has done in days of old.

"5. *British Churches.*—But, invaluable as the service is which Scotland may render, the time is surely come when the entire Christianity of the British Isles should be aroused to meet the ever-accumulating necessities of a dying world. Apart from the rampant materialism and supercilious agnosticism abroad in society, there is undoubtedly in the Churches a widespread indifference, a lurking scepticism, an ignoring of the saving doctrines of the gospel, the substitution of ritual observances in place of the new birth and spiritual life. Indeed, there is a strange blight resting even on those that are evangelical. And there is a pretty general complaint of an absence of power in the ministrations of the Church generally, that her services are uninteresting and even wearisome, while few conversions are said to be taking place under the ordinary ministry.

"Could we conceive of any means more likely to lead to an extensive revival of vital religion in the Church at large than that she should be started into action—ministers and people alike—by the trumpet call to arise, go forth, and subdue the kingdoms for Christ. Were the Churches to realise that the function of their existence is to spread Christ's name in the earth, would not the result bear resemblance to what is promised to the Gentiles when Israel is restored—life from the dead? What! shall the Churches in their supineness leave it to others—all honour to them for their Christian pluck and courage—to assume the function as well as the name of the Salvation Army? Who should be the Salvation Army for the world if not the universal Church of Christ!

"6. *Churches Abroad.*—Is not the case such as to demand the immediate attention of all the Churches of the world to reconsider Christ's command, and in view of the races yet in darkness, and of the overwhelming increase in the population of the world (experts estimating that during the last hundred years it has even doubled), to lay to heart what can be unitedly done to meet the exigencies of mankind? Is the subject not worthy of international conference? We have Pan-Presbyterian, Pan-Anglican Councils, why not also a Pan-Missionary or Pan-Evangelistic Council?[1]

"7. *Education.*—As to work, by all means let our various Churches prosecute indefatigably the different mission enterprises and methods they have on hand. For example, let not efforts be relaxed in carrying on the educational system at present in force. It is not requisite for me here to vindicate this branch of Christian enterprise, nor on the other hand to maintain that practical modifications might not be adopted. As to the importance of Christian education, language too strong cannot be employed. I believe it has been in part due to the neglect of educational consolidation in various parts of the world in

[1] The "Centenary Conference of the Protestant Missions of the World" was held in London in June 1888.

bypast ages that Christianity has found so much difficulty in maintaining its ground, and in some places has disappeared. More especially is education imperatively called for to qualify and prepare that indispensable agency, a native ministry in every land, through which alone we can expect to overtake the wide wastes of heathenism. I am happy to say that in the course of my missionary tours I have seen our great missionary educational institutions at Madras, Calcutta, Bombay, and Nagpore, at Lovedale and Blythswood, and I cannot but express gratification at the vast numbers of Indian and African young men under training in them.

"8. *Direct Evangelisation.*—But, while bearing warmest testimony in favour of education, and of translating and diffusing the Holy Scriptures, we must not overlook the necessity of directly, and on a wide scale, publishing the glad tidings. The state of the world with relation to Christianity now presents analogy to that at the commencement of the era. The analogy is this, that we have to-day, as then, an overwhelming mass of mankind to reach, with seemingly quite inadequate resources. This suggests to us the consideration of the plans followed in apostolic times, when the handful of disciples set themselves to spread Christ's name in the world. How did Paul and his fellow-apostles proceed? They made the great centres of population and influence their basis of operation, and in two or three cases their stay was protracted in the same city for lengthened periods. But it is quite evident that a system of rapid evangelisation was very generally pursued. They planted Christianity, leaving as soon as possible others to water it; and without having it in their power to prepare their instruments maturely, as in the future would be the case, they ordained office-bearers in every church, and passed on to new regions. Their plan was to devolve on newly converted souls the task of distributing the seeds of eternal life in their vicinity, so that in this manner the gospel of Christ was quickly propagated from heart to heart, and from district to district. If we take Asia Minor, where I have lately been, as an example, the indications of the rapid extension of Christianity, and the historical testimony to its diffusion through the countless cities of its fourteen provinces during the earliest centuries, are astonishing, and can only be accounted for in the manner I have explained. Surely a system so natural, and which proved so efficacious in former days, might, in our time, with a vastly augmented population, be imitated with advantage ere the century close. Ordained European missionaries might, like Livingstone, be sent out rapidly to prospect the ground, these to be followed up by a few labourers of similar kind, who should be more permanent in their efforts, but who would make it a first business to set up a native agency, and be ever on the watch to push Christian enterprise into the interior.

"Only think of the kind of fields we have to occupy. As a specimen, in India we are told, on good authority, that there are no fewer than 243 wild tribes scattered over the hill regions of that vast and teeming peninsula, people speaking at least 120 languages. How are these to be reached? Carey's words eighty years ago were—'Hindustan requires 10,000 ministers of the gospel at the lowest calculation, China as many, and you may easily calculate for the rest of the world.' It is by native ministry alone that such a field can be overtaken. We must call for open confession of Christ, evinced by baptism, as an indispensable requisite of Christianity; and set this before the youth of both sexes who day by day receive Biblical education in our mission colleges and higher seminaries, and must give prominence to the necessity of personal conversion to God, even at the risk of diminishing for a time the numbers in attendance. In this way we should soon obtain a company of cultured natives to carry the Gospel where Europeans might not be able to penetrate. Native agency, though its quality be not up to the standard of ministers and even catechists in this country, must be insisted on. It is the crying need of the heathen and Mohammedan world at the present hour.

"9. *Women Missionaries.*—Again, it stands to reason that the evangelisation of women must be prosecuted with fresh estimate of its importance. Till very recently, we seem to have forgotten that half the human race is composed of women! These, as the mothers of mankind, have the forming of the character of all nations. The ignorance, prejudice, and superstition of women prove the heaviest drag at the present hour on missionary progress, more especially in Eastern regions. The agency that is urgently required for this purpose is that of women. Our American friends have indicated a high appreciation of this branch; some of their most efficient labourers are ladies. In Oriental and Mohammedan lands, the Christianisation of the female sex can only be performed by women. Instead of our Zanana and other female organisations having a secondary place in church arrangements, no true prosperity in any country can be looked for unless the evangelisation of both sexes goes on simultaneously with equal vigour. I hope the day is at hand when all the Churches will take up this as a clamant and promising branch of official duty, with an alacrity worthy of its object. It would surprise any one who has not looked into the subject to see how noble a proportion of foreign missionaries in the field are women.

"10. *Seamen.*—As a medium of evangelisation for the world we can scarcely overrate the importance of attending in all seaports to the condition of sailors, more especially those belonging to Christian countries. Seamen, as those who have been abroad well know, have

too frequently exercised a most unhappy and malign influence on foreign ports. If we wish to have an inexpensive host of marine missionaries to attack the seaboards of the world, and ply the hearts of men in every clime, we might have them at hand in our ships. Our gratitude is due to those labourers of both sexes who, alike in our own harbours and those of foreign nations, have laid out their Christian energies in seeking the moral and spiritual wellbeing of sailors. Christ was pleased to select men whose business was on the waters as His first missionaries for all the nations, and the world waits to-day for the service of such missionaries again, when the abundance of the seas shall be converted to the Lord. What I say regarding sailors has its application to soldiers as well.

"11. *Evangelists for Foreign Lands.*—With the view of promoting world-wide evangelisation, might we not superadd to the plans at present followed some fresh methods of procedure, and this, too, in other than heathen lands. Experience is showing that, without great expenditure of means, and even without incurring serious danger to the evangelists, countries may be reached by individual messengers, properly authenticated, and with suitable qualifications, going for short periods, where religion is in the most abject condition, where false systems prevail, and hideous superstitions hold the souls of men in bondage; where, through the faithlessness of those whose part should be to declare the saving truths of Christianity, the people are groping in ignorance; and, above all, where the language apparently presents an insurmountable and impenetrable barrier. These visitors may rally, cheer, and invigorate ministers and missionaries abroad, labouring alone amid discouragement, as well as private Christians living in an ungenial atmosphere; they may strengthen all by promoting mutual sympathy, prompt them to hopeful effort on behalf of their country, and to do their part for the evangelisation of the nations. Such visits, though short, may leave permanent results, and even awaken the attention of a whole province, as happened to Jonah at Nineveh. I may add here that it is well to follow apostolic example, not soliciting pecuniary support from the people to whom the evangelist ministers. These ambassadors may not find access to church buildings, but in schoolrooms, public halls, even in skating rinks and theatres, or in the open air, they may address crowds of people of all classes, amounting to one, two, nay even three thousand, and this, night after night, in the face of no little discouragement from authorities, civil, and still more ecclesiastical. Even Jews will be found flocking to hear the stranger in surprising numbers. The evangelist must prudently eschew all controversy in his addresses, and avoid the introduction of names and terms that could excite prejudice, and should confine himself to appeals to the conscience, and a loving and articulate exhibition

of the distinctive truths of the gospel. So rare is such teaching that in most cases it will prove, even in nominally Christian lands, to be like a totally new revelation to the hearers.

"Those who have attempted this of late years cannot refrain from expressing their astonishment at the avidity and gratitude with which the most heterogeneous audiences listen to the plainest utterances regarding sin, repentance, the love of God, and salvation by the blood of Christ. A well-selected deputy occasionally sent forth from Churches, not to inspect and report, but to preach the Gospel with warmth, simplicity, and some illustrative power, would be of eminent service.

"12. *Interpreters.*—I have spoken of the wall of language obstructing the evangelist, but experience teaches us that in this wall a providential gateway may be found, leading to the hearts of the people. This is the gateway of Interpretation. Though the Pentecostal gift of tongues has not been continued, God has shown us that the gift of *finding tongues* has been imparted, so that, strange to say, though a man speaks no language but his own, he may yet be able to address intelligibly, and in their tongue, multitudes of many nations to whom his language is unintelligible. I may perhaps, simply for illustration's sake, be permitted to adduce my own experience. I find I have actually addressed audiences in twenty-one different languages—French, German, Dutch, Italian, Spanish, Portuguese, Swedish, Greek, Armenian, Turkish, Arabic, *i.e.* Bedouin, Judæo-Spanish, Beni Israel, Hindu, Kafir, Zulu, Serolong, Sesuto, Bechuana, Maori, and last, not least, Gaelic; my audiences being composed of persons of all ages, of every diversity of rank and culture, from Church Synods to crowds of little children and unclad Kafirs. Surely this indicates a world-wide opening for the gospel.

"Might the Church of God not make more use of the new method, Interpretation? New method! Not so. Strange to say, all the words of the Lord Jesus Christ given us in the Gospel have been conveyed to us by interpretation. Did our Lord and those with Him speak Greek? They did not. It is by an inspired interpretation of His language that His words have reached us. If so, may we not look for a corresponding result in our case, though the interpretation be uninspired?

"13. *Financial Resources.*—With regard to much that has been advanced, I must be prepared to hear it objected that the financial difficulties for such projects are insurmountable. They would be so were it not that we have all the fulness and power of the Great Master, whose commission we bear, to draw upon. We never find in the New Testament that the progress of the gospel is made to depend on money. Christ certainly gives no such indication. . . . I do not underestimate the difficulties of financial support. It is plain however,

that if the vast heathen world is to be reached, we must be prepared for what may be called a revolution as to the maintenance of some of our missionaries. I mean that we should enlist Christian volunteers who, at their own expense, shall go out into the field, and who, though connected with committees, shall not burden them financially. We are seeing at the present hour what noble pioneers and evangelists of this kind can be obtained. I believe there are others burning to go forth, and only waiting for encouragement to do so.

"We have many examples in our own day of the manner in which the Christian heart hastens when intelligently approached to replenish the Lord's treasury. I do not doubt that, when large objects commend themselves to Christian men and women, money will come, but it will not come till it is wanted. It is true the distress of the nation through material exigencies is at present severe, but when we think of the ninety millions sterling of annual revenue raised within the British Isles, and observe the testamentary settlements announced from day to day in our public prints, indicating what immense sums are lying dormant all over our land, we ought not to be over-anxious on the subject of financial resource. What is needed is the touch of the rod of divine grace to cause the seemingly arid and unpromising rock to gush down in streams of liberality. Indeed, the true need of the Church of Christ to-day, I feel free to say, is not money, but new life, faith, courage, and enthusiastic love for the Redeemer. I cannot at all enter on the relation to the spreading of the gospel of the conduct and example of our countrymen in colonial and foreign lands. Missionary *lives*, on the part of our countrymen in India and elsewhere, form a priceless agency for the advancement of the gospel.

"*The Parousia.*—There seems an impression that, because the condition of the world is so deplorable after nineteen centuries of Christianity, the only hope for mankind lies in the second coming of Christ Himself. We hail the thought of the Lord's coming. And should He come while we are engaged fulfilling His orders, 'Blessed shall that servant be whom his Lord when He cometh shall find so doing.' If Christ comes soon, then the present is our one priceless opportunity before He appears to labour on behalf of His kingdom. Be it ours to take care lest our misapprehension of the blessed hope of His second coming should neutralise the influence of His first.

"'*Nothing shall be impossible.*'—Let us then as one man arise, and without presuming to say in what manner God's purposes for the world are to be accomplished, or pronouncing in any way as to the time and season of our Lord's return, but ever lovingly waiting for His appearing, let us not be ashamed to say that the business immediately laid to our hand is to face the heathenism of 1000 millions of our

fellow-creatures who have never yet heard the gospel. What! Shall experts tell us there are 160 millions who at this hour bear the name of 'Reformed,' and shall the enterprise be considered extravagant? Rather let us sound the trumpet throughout Christendom, and summon these millions to the rescue. Did not Jesus love us, seek us in our misery, and die for us? Has His eye ceased to rest on us one day since He went to Heaven? And shall His last request fall on unbelieving and reluctant ears? The Lord forbid. Let our compassionate eye then rest on the nations whom as His inheritance He has intrusted to us, lying in ignorance, weltering in sin, and crushed under the bondage of man's great adversary, and hasten to have our place among those of whom it is said—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!'

"'Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, AND NOTHING SHALL BE IMPOSSIBLE UNTO YOU.'"

The Moderator then announced his purpose to devote a portion of each morning's prayer in the General Assembly to intercession for the countries of the earth in detail, beginning with Scotland, and so he went over all the regions of the world during its session. "From beginning to end of his address one heard the sound of a trumpet," was the criticism of the thousands who filled what Mr. Gladstone pronounced to be the finest audience hall he had seen or used.

The business of the General Assembly, numbering rather more than the members of the House of Commons, began next day, Friday, 21st May, as usual, with the more purely spiritual work of reviewing the state of religion and morals throughout the country, as testified to by the deputies sent by its predecessor to many presbyteries and congregations. The Rev. J. M. Sloan, convener of the committee which organised and formally reported on the visits, declared that there is a striking congruity in the fact of a year of general and successful evangelistic effort being crowned by the Moderatorship of one who has done noble evangelistic work in four Continents; in all our principal British Colonies, and for behoof of peoples as far

removed from each other as the modern representatives of the Seven Churches of Asia and the Kafirs of Natal and the Transkei. It would be to put that honour on evangelistic work which is its due, and which it has as yet received from no Church in the land, he said, if the Moderator of the Free Church of Scotland's General Assembly were to give, especially to the remoter districts in the Highlands, the spiritual impulse which his experience, eloquence, and spiritual enthusiasm were fitted, under God, to impart. Addressing him, Mr. Sloan said :—

"The gospel from your lips has been interpreted into French, German, Italian, Spanish, Turkish, Greek, Armenian, Kafir, and I know not what besides ; but, sir, it would be a boon to our Church not easily surpassed, and not soon to be forgotten, could you, the Moderator of our Assembly, traverse some of our Highland counties, and through the medium of an interpreter, and in the Gaelic tongue, preach far and wide the same Word of life as you have proclaimed in so many lands, and which for nearly fifty years you have unfolded in the southern counties of Scotland. You would be welcomed as a messenger of God as well as of the Church everywhere ; and surely everything which from your large experience you believe to be essential to the success of such a mission would be gladly accorded, that the new enterprise and the great opportunity might be turned to the best account in the highest interests of the Redeemer's Kingdom.

"By *such* "special effort," and *such* an "Assembly deputy," honour would be done by us as a Church to the peculiarly Christlike work of the evangelist. This would be a recognition that our prosperity and prospects are intimately linked with such methods of work. This would be a testimony that our Church is resolved, with God's help, 'to keep the evangelistic fire burning inside our own borders,' and 'not to look upon evangelistic effort as a thing outside, and to be managed by separate associations only for that purpose.' My somewhat bold proposal may perhaps be scouted as innovating and enthusiastic. Moderator, there are conventionalities in our ecclesiastical life which there

may be a propriety in maintaining; but any conventionalities adhering to mere officialism, which bar the way to the Christlike evangelising of the country by any servant of His, whatever his dignity or office, are worthy only to be choked in the dust of their own dryness and antiquity."

When the report of the Committee on the Highlands and Islands was considered, their ministers reiterated this appeal. One of them said the Moderator was understood to regard himself as specially commissioned to foreign parts, but he might be got to regard the Celtic people as foreigners. Another stated that on a seaboard of seventy or eighty miles from Ardnamurchan Point the population were almost all Roman Catholics, and urged Dr. Somerville to visit "those dark corners of the earth." In what the appeal resulted we shall see. At the close of the discussion on religion and morals the Rev. A. Andrew, one of the most successful territorial ministers of Glasgow, declared the joy with which he stood beside the Moderator. It was Dr. Somerville's preaching, many years before, that had led him, by the operation of the Holy Spirit, to give himself to the Lord and then to the ministry of His Word.

The new Moderator was peculiarly happy in his brief and hearty addresses of welcome to the representatives sent to the General Assembly by other Churches and countries. To Cavaliere Matteo Prochet, of the Waldensian Church in Rome, who represented the Reformed Churches in Italy, he said—"The Waldensian valleys were the Thermopylæ of Christendom. . . . Throughout Italy there is an open field for the preaching of the gospel. May you and your coadjutors have boldness to proclaim it in every city!" The deputies from the Presbyterian Church of Ireland thanked Scotland for such a Lord Lieutenant as the Earl of Aberdeen, but betrayed some of the party feeling which has embittered the country. The Moderator was sympathetic, as became him, but avoided the political question. "The times are dark, but be of good cheer. Take hold of God's strength afresh, and be stronger than before. Let the crisis knit you in closer sympathy with each other, and lead to more effort for the evangelisation of your beloved

country. Without controversy declare the gospel in its fulness and simplicity to the Irish people. Follow in the footsteps of Patrick, who, for the third part of a century, laid himself out for the evangelisation of the Irish people during the times of paganism, and in the spirit of his hymn :—

> 'Christ be before me, behind me, about me!
> Christ this day be within and without me.'"

The interest of this General Assembly centred, as it generally does now, in the Foreign Missions evening. From all parts of the Church's fields, in India and Arabia, in Africa and the New Hebrides, missionaries like Dr. Laws, Dr. Dalzell, the late Mr. W. H. Stevenson, who has since died for the Santals, and an Indian civilian like Mr. A. H. L. Fraser, now commissioner of Chateesghar, held the people spell-bound for four hours. Four young missionaries were sent forth, for the first time, from the General Assembly, to Bombay and Madras, to the New Hebrides and to North Kafraria, after receiving a charge from the Moderator and being commended in prayer to Almighty God. The venerable Dr. Somerville said :—

"Mr. M'Omish, you are going to Bombay. May God be with you there ; may you be enabled to maintain continuous amity and affection towards your colleagues, and prove a blessing to the numerous young men who will be under your charge. I hope, among other good things, you will convey—I suppose I may be permitted to say—the greetings of this Assembly to the young men of the Christian Association at Bombay. We hope you will tell them that we are looking for this—that they should not only be useful to one another and prove evangelists in the great port where so many ships and sailors are to be found, but that from them there may be raised up a company of noble youths who will devote themselves to the evangelisation of the native population in the wide region of India in which they live.

"Mr. Laidlaw, you are going to the Christian College at Madras. The college there is one of the most remarkable, one of the most wonderful colleges and Christian seminaries to be found in the world. It is presided over, as we all know, by the Rev. Dr. Miller. He is quite a master of the situation he occupies. Mr. Laidlaw, you will be in contact with 1500 young men. What a field is this for your influence to be exerted on! See that through the grace of God you yield

yourself to your Master and be faithful to His commission, that from amongst your students there may arise not merely one, or two, or twenty, but some hundreds of those that have been under the charge of yourself and your colleagues, bringing forth good even for the numerous wild tribes of India.

"Mr. Landels, you are going to the New Hebrides. These isles are acquiring a very peculiar interest. They are now associated with the suffering of death for the name of the Lord Jesus Christ. The martyrdom of missionaries in the South Pacific is forming a halo around these islands which time will not be able to dissipate. Mr. Landels, may God be with you and strengthen you for your work. Your predecessor, alas! was not long able to labour in the field; may the Lord preserve your health, and may you prove an instrument of much good. In my reading, I find that God has been pleased in ancient and modern times to select islands as the birthplace of many of the most eminent men, poets, philosophers, and Christians. Let it be your desire that there will be raised up from those beautiful isles where you shall minister, not a few noble missionaries for all the Pacific. Have your heart's eye on all the groups scattered over the ocean, and though you seem to be shut up in a very small locality, yet pray night and day that the Lord will bring the people of all these islands to His feet.

"As for Mr. Dundas Erskine, he is a beloved friend, and I happen to know him better than any of the other dear youths before us. We desire to send you forth full of hope that you will prove a blessing to that great country to which our attention has to night, through the Gordon Memorial missionary, been directed. You are going to Upper Kafirland. You intend, after being for some time at Blythswood Institution, to proceed to a station of which I will say that it has one peculiarity which distinguishes it from all others. It has more outstations connected with it than any other with which I am acquainted. It has no fewer than eleven out-stations—eleven children, so to speak. May God strengthen you, dear young friend, and qualify you for the high position you are to occupy, and make you a light for the people of South Africa.

"To all of you, I would say—Keep close to the Lord Jesus Christ. Be men of prayer whatever you be. You will conquer; you will prevail; you will be a blessing unspeakable if you are men of prayer. Next to being men of prayer, be men of the Word. If you are scholars, you will know Greek and Hebrew, and know the Old and the New Testaments in the original languages; but while you keep up your scholarship, oh, keep by your English Bible, and study it daily prayerfully; whatever else you may lack, if only you are possessed of a full knowledge of God's Holy Scripture, the world itself will not be able to

stand before you. The Word of God is the power of God unto salvation. Further, cherish deep humility; make it a matter of earnest desire in your heart every day that you may be the humblest individual in all the district where you are. Do not set yourselves up above your colleagues; rather honour them more than you would yourselves. Once more, never quarrel, never 'fall out' with your fellow-missionaries; keep up strong sympathy with your brethren; the strength of all labourers is multiplied mightily by their all keeping the peace one with another."

The interest of the great gathering and the solemn services culminated around one who sat in the seat occupied in many a General Assembly by his father, the late Earl of Kintore. The Hon. Ion Keith-Falconer, Cambridge scholar and Arabic professor, and his young wife had, after visiting Aden and the interior of South Arabia, offered themselves to the Free Church of Scotland as missionaries to the Mohammedan Arabs and Somalees. The Moderator introduced him as "perhaps the most distinguished British young Oriental scholar alive," and as having consecrated not only himself and his means, but his brilliant Arabic and Syriac scholarship to the spiritual benefit of the Mohammedans. Mr. Keith-Falconer's wonderful exposition of Islam and narrative of his pioneering in South Arabia must now, alas, be read in the light of his subsequent brief and bright career. He sacrificed himself for the Arabs, among whom his body lies till the Resurrection; while his noble mother, the Countess-Dowager, and his devoted widow have themselves sent two missionaries to Aden and Sheikh-Othman. His *Memorials*, by his friend and tutor, the librarian of Trinity College,[1] will long continue an inspiration to many.

On Tuesday, 1st June, as the summer sunset was bringing on the night, the Moderator closed the fortnight's session with an address on the Christian ministry, its importance and the qualifications for the office. He had previously printed another, "but such has been the rise of

[1] *Memorials of the Hon. Ion Keith-Falconer, M.A.*, late Lord Almoner's Professor of Arabic in the University of Cambridge, and Missionary to the Mohammedans of Southern Arabia. By Rev. Robert Sinker, D.D. Sixth Edition. Cambridge, 1890.

the tidal wave of spiritual sensibility that has borne us up and carried us along, such the tokens of increased vitality," that he had been rather led to ponder, as he sat in the chair, "the vast importance of such a religious gathering in the interests of Christ's Church, and its bearing on the condition of the world." And so he discussed in eloquent passages the message and the messenger, and the influence of the ministry, and gave forth the results of his own long experience on preaching, and what and how to preach. But all the time, as all through the Moderatorship and his whole life since his self-dedication, there was the key-note, which at the close thus swelled forth :—

"From the simultaneous stir in many minds on both sides of the Atlantic about evangelisation of the world, we may almost anticipate that an era of universal missionary activity is upon us. Should the Spirit of the Lord come mightily on His Church, it is quite conceivable that a rush of an impetuous tide may suddenly take place. This is the age of great surprises. In what direction, and in what channels the flood of blessing may take its course, whether in the quickening of Churches, in the increase of organisations, in the proffer of service for the foreign field, or in an unusual resolve of individuals to consecrate their substance to the Lord, we cannot tell. But would it not be wise to be prepared, at once, to hasten on such a consummation by expectation and prayer, and to be ready to take advantage to the utmost of the surging blessing when it comes?

"Let fathers and mothers, sons and daughters, ministers, elders and students, and Christians of every rank and in all positions, remember that no service rendered to the Lord shall be overlooked or unrequited. Abraham left country, kindred, possessions, and home. What was the recompense? For one family that he left, earth's innumerable families were made over to him. 'In thee shall all the families of the earth be blessed.' And again, when long afterwards, at God's bidding, he surrendered his one and only son on Mount Moriah, what was his reward? For one son that he gave up, God assured him of a progeny, multitudinous and brilliant as the stars of heaven, and countless and indestructible as the sands upon the sea-shore. So shall it be with any of us who are willing to sacrifice anything for Christ, for has He not Himself said—'Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundredfold, now in this time, houses, and brethren, and

sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life'?

"The century is hastening to its close. Do we not see, looking forth from behind the deepening shadows of this closing diet of Assembly, Time, swift-winged, with his keen eye, holding towards us in his hand the great sand-glass of the century. Mutely he points to the lower bulb of the glass so nearly filled, and then motions us to look at the rapidly diminishing grains in the upper bulb. Shall we allow these last sands to cease to run without an effort to utilise the fourteen years that remain, as we have not hitherto done? It is plain that there is not one day to be lost,—*not one day*. Let all our committees, Presbyteries, Synods, Churches, and the masses of the Christian people, awake at once, and call on one another to speed to the work.

"Much may be done. In our own time have we not seen the great wall of religious intolerance that had stood for centuries, and which shut off Spain from the gospel, even as her Pyrenees separate her from the rest of Europe, fall in one day to the ground? Have we not seen a similar wall enclosing Italy fall also in one day to the earth? Has not the massive wall of Japanese opposition suddenly come down? Did not one night serve to deliver two and a half millions of Israelites from Egyptian bondage? Did not one night suffice to bring about ancient Babylon's fall and set the captives free? And has not the Scripture said that the mighty Apocalyptic Babylon shall be brought down in 'one day'; nay, as if this were not enough, has it not thrice declared that in 'one hour' it shall fall? Fourteen years? What may not be accomplished in fourteen years? From the dark hour of the death of George Wishart—burned at the stake at St. Andrews—till 1560, when the first General Assembly was held in this city, and Protestant truth prevailed over Scotland, was just fourteen years. Shall not then the entire Churches of Scotland, and all that will associate with them, fixing their eyes on the Lord's promised inheritance, say like Caleb, when he stilled the agitated people in the wilderness—'Let us go up at once and possess it, for we are well able to overcome it.'"

And so closed a spiritual and ecclesiastical Court, in presiding over which, the official recorder[1] declared, "No Moderator of recent times has kept to his post more assiduously, none has shown a more constant interest in the business, none has kept better order or been more just and courteous to all; while his beaming countenance, his

[1] *The Free Church of Scotland Monthly*, July 1886.

lively addresses, and the kindliness and cordiality with which he welcomed to the Assembly the various deputies and visitors from abroad, have had much to do with the creation and maintenance of that harmony and brotherly feeling which have been so marked a feature of the proceedings of the year." Dr. Somerville's portrait, as Moderator, was formally presented to him, in public, by his many friends.

The Moderator's mission, as it was called, to the Highlands and Islands of Scotland, began five weeks afterwards at Campbeltown, on the extreme south of the Western Highlands, and continued from 10th July 1886, with brief intervals, throughout the next ten months till 1st May 1887, when it closed at Perth. During the tour 189 places were visited and 250 addresses were delivered, of which 48 were interpreted into Gaelic, especially by Rev. J. Lamont of Snizort, Skye, and Rev. Roderick M'Rae of Carloway, Lewis. The Rev. Murdo Mackenzie, now of Inverness, made the arrangements for Argyllshire and Arran, and the Rev. A. Lee of Nairn planned the rest of the tour. The itinerary was marked off in six sections. The first included Kintyre, Islay, Jura, Mull, Morven, Ardnamurchan, and Iona. The second period was spent in the islands of Skye, Raasay, Lewis and Harris, Scalpay, North Uist, Benbecula, South Uist, Barra, Tiree, and Coll. The third tour began at Strathalladale and ended at Fort-William, embracing North and West Sutherland, Western Ross and Cromarty, and part of Inverness-shire. The fourth period was spent during a Highland December in Argyllshire. The fifth occupied most of January and February in Nairn, North Inverness-shire, Easter Ross and Cromarty, East Sutherland and Caithness. The sixth section covered South Inverness-shire, Perthshire, part of Argyllshire, and Arran. Dr. Somerville was accompanied by his son James, whom circumstances had enabled to give himself to this work, and who also addressed the people at the end of each service. The expenses were met by private liberality, so that the Church was not burdened. In every place the preacher was accustomed to stop in the middle of

his address and to ask the congregation to sing one of "the inspired hymns" of Scripture—the 23d Psalm—and always to the same tune; so linking all the congregations by the bond of sacred song. Everywhere, also, as Moderator, taking his place at the door, he shook hands with the people at the close of the service. The young were cared for, besides, by the distribution of picture leaflets.

Beginning his mission in the Mull of Kintyre, Dr. Somerville enjoyed the hospitable assistance of Mr. and Mrs. P. Mackinnon and Miss Love at Campbeltown; of Mr. J. M. Hall and his sister at Killean, where they met Dr. Robert Macdonald, ex-Moderator; and of the household at Balinakil, of Sir William and Lady Mackinnon, who were absent in the south. From the daily chronicle, written for his family, we extract these brief notices:—

Campbeltown, *July 15th*, 1886.—"We had an interesting noon meeting to-day. About 100 present, a large number for Campbeltown. Several persons made exceedingly brief but useful remarks, and as usual at the mid-day meetings the Christians were in good heart. My mission succeeds much better in consequence of the noon meetings. In the evening a wild storm of wind and rain came on. . . . However, James counted 322 in the church, and as I always make them sit compactly together, we had a sympathetic and happy audience. Text, 'Doves on the wing.' The hymns went with great force, the choir facing the audience. We had a second meeting, when fully a third of the auditory assembled in the hall. We got on with more than usual comfort. Though I did not call upon individuals to rise, we made the people talk to one another, which is practicable, useful, and safe. Going among the people myself I found the great majority to be already jubilant and believers. This state of the case arises from the majority of our hearers being church people. It would be well were it otherwise."

Islay, *July 19th*.—"I preached on Zacchæus, though I have not looked at the sermon since I was at Carrick. We got on with more than usual animation. Then we had a second meeting, to which a large number remained, though I did not privately deal with any. Islay is infested with no fewer than nine distilleries. 'I will give unto him that is athirst of the fountain of the water of life freely,' says the Lord (Rev. xxi. 6). This isle has in it the fountain of the water of death, and it gives its supply not freely, but truly at great

cost. . . . All the elders in Islay seem to be old men. This is a mistake. The island needs the push and enthusiasm of youth. . . .

"A man and his wife drove down from Gruinart to Port Ellen, a distance of twenty-three miles, to hear. They remained till the evening service, after which I shook hands with them, and they drove back the twenty-three miles. In all they travelled to-day to the service forty-six miles. . . . I never saw a more proper, well-dressed, and goodly country congregation. They were composed of Free, Established, and Baptists. We took tea afterwards at the manse. Mrs. M'Master said that her face became red as I described in the morning some sins very prominent in the town, and she thought that some would think the minister, Mr. M'Master, had been telling me about them. Mr. Peter Mackinnon engaged him to translate into Gaelic some of Mr. Moody's sermons, and these have been widely circulated. . . .

"An old man at Port Ellen said to me, 'I heard you preach on the Green of Glasgow forty years ago, and you preached on the wise men of the East.' My comfort is, that though this showed my sermon was pretty old, the Bible from which the subject was taken was older still."

"Iona (*July 28th*) was reached an hour after we left Staffa. By the bye, Ulva's Isle is the birth-place of Livingstone's people. 'So the kings of Tarshish and the isles bring their presents, their gold, and myrrh, and frankincense' to Immanuel's feet. The minister (Free) of Iona, and the Free minister of Coll met us, so that there were six ministers on the Isle. . . . We went through the ruins with the guide, who told us everything except the one thing I wished to know about, viz. Columba's domicile. He showed us in the most cursory way the burial-place of Columba. I took him up and bid him be more explicit for the future. . . .

"I preached in the church at a quarter past six. There were eighty-three present, wonderfully nice-looking."

Mull.—"From Tobermory to Dervaig, a place where I held a Bible Society meeting in 1866 in a schoolhouse, at which Mrs. Campbell from Calgary was present. . . . The drive is a very hilly one of eight miles. I passed the spot where I proved to the Gaelic boys in 1866 that their Gaelic dog understood English! After an agreeable moistening we got to Dervaig. . . . The minister had a good-looking platform put into the pulpit, but, alas, I had no sooner begun prayer than the fabric yielded, and I thought I might be about to sink lower than was convenient. James came to the rescue, and the minister and we cobbled up an oblique stance not quite suitable as a foundation. . . . There are 8000 people in Mull. It is said to be in

great spiritual darkness. The Free Church ministers are good. I am much interested in the island. . . .

"I am told that some of the more strong 'constitutionalists' are coming here this week to call attention to what they call Church principles and purity of worship. One of the brethren followed my steps in Islay—a most unnecessary, nay, troublesome mission in the circumstances. When will our poor Church be allowed to enjoy peace?"

STRONTIAN, *August 4th.*—"We sauntered over the grounds of Sir Rodney Riddell. I dined with his grandfather, Sir James Miles Riddell, and the then Lady Riddell, in 1837. This Sir James proved an enemy to the Free Church at the Disruption. He refused a site for church or manse, and forced the people to worship in a floating iron church, which private liberality supplied. I believe Sir James admitted he had been deceived by his factor, he himself being abroad. After many years, the floating tabernacle was stranded in a storm and went to pieces. Sir Thomas Riddell, the son of Sir James, granted a site."

ARDNAMURCHAN, *August 6th.*—"The singing was rapid and hearty, but restricted to the Psalms. There is something sad in being obliged, as in the noble 89th Psalm, to explain that David in v. 19-20 is not the son of Jesse, but is Christ, the son of David and the Son of God. I mean that we are not allowed by these good people to let the children and less-educated people sing a hymn (granting that it is uninspired) in which the name of Jesus at which every knee shall bow is mentioned in musical praise with the lips. I think that some who are now no more with us on earth have had much to do with putting such notions on the subject of sacred song into the minds of ministers and people. It is well that we have such a children's Psalm as the 23d. But it is alone, and besides requires us to explain who the unnamed 'Lord my Shepherd' is. When I see how the little children are withheld from the use of simple New Testament Christian hymns, and that this is done on the part of those who wish to be considered the more eminent among 'disciples,' I am tempted to think of the rebuke given to apostles who would have interposed between little children and the direct immediate 'touch' of Jesus's fingers."

KILMUIR, SKYE, *August 24th.*—"Mr. Macphail, the minister, I had not seen for thirty-two years. He was a young minister at Sleat at that time; he had a young wife in 1854, and one little child; now his wife is dead eleven years ago. He has a daughter lately married to Dr. M'Kinnon, medical missionary in Damascus; another daughter is at the Ladies' Medical College in London, preparing

to go to Zananas in India. His eldest son, an M.D., is Superintendent in Carlisle Lunatic Asylum; another daughter is to be married in winter. There were three other persons staying at the manse. However, strange to say, we all got good accommodation. The minister and his family are most interesting and hospitable persons. Church service to-day was at noon. Nearly 300 persons came, of whom about fifty walked from Uig, 4½ miles, a good sign of last night's service. Mr. Lamont again interpreted; service more than usually impressive. The manse guests said many men and women were weeping."

DUNVEGAN, *August 25th.*—"Kilmuir lies to the north-east of Skye, Dunvegan to the north-west. Dr. Samuel Johnson visited this place, and James and Mr. Campbell White once preached in knickerbockers here. The day was as usual wet. Oh what a conflict we have in these uttermost parts of the earth, with distances, voyaging, wind, rain, drizzle, cold, and darkness, not to speak of the unpronounceable Gaelic language. However, by God's good hand we get along. The kindness, hospitality, and ready attention to the Moderator and his mission are worthy of my gratitude. My beds and lodging accommodation are always good, so the Lord keeps in mind the number of the hairs of my head. At Arnisort there is one of the Ladies' Association's Schools—Miss Abercromby's and Miss Rainy's. An old lady is there who acts as teacher,—Mrs. Ferguson, a fine person, who came out to the carriage, and cheered me much by telling me how much good my mission is doing."

"At SNIZORT there were 238 present, among these there were about 20 haymakers whom Mr. Lamont met on the way and whom he persuaded to come to church in their working-dress. I took the light and graphic subject of Christ's five 'Good cheers.' . . . Mr. Roderick M'Leod for a long time would not grant baptism to any who were not communicants. This led to multitudes in Skye not being baptized. Last winter, as Mr. Lamont tells me, he (Mr. Lamont) baptized no fewer than 100 persons, men, women, especially young men and women and children. The adults were almost all members of Mr. Lamont's Sabbath Evening class. His requisites for baptism are credible profession, sufficient Bible knowledge, and a consistent life, especially the last. Mr. Lamont has, besides his weekly prayer-meeting, a monthly prayer-meeting for missionary intelligence. At the close of this meeting the women retire to the session-house by themselves, and have an hour of prayer for the Zanana mission."

STORNOWAY, *August 30th.*—"The church, which is a very large one, was quite full, some standing at the doors. The minister said there

would be about 2000, but at any rate 1600 were present. They were almost all Gaelic people, Stornoway citizens and strangers from the many parishes who had come up to the Communion. . . .

"Some general remarks may be made about Lewis. 1. This island though at 'the uttermost part of the earth' has sent forth a remarkable number of gospel ministers, a striking circumstance. 2. The people are moved, in the aggregate, spiritually, in a peculiar manner. During the autumn, people and pastors flock like vast flocks of birds of passage from one district to another to attend the Communions. The system has its disadvantages, but it is not the less striking. Like the mighty sea, agitated more by the winds, which seems so headlong, but is swayed, at its wildest tide, by an invisible source of influence above, so these crowds of people, inclusive of a host of elderly women, rush on hither and thither, and then retire in the face of all weathers and obstacles at this communion season. . . . The movement on so large and general a scale shows in a distinctive way the power of Christianity over the masses. I believe all are Free Church. . . . Dr. Duff used to say that Lewis is just an island of bog, afloat on the Atlantic. Indeed, Ireland itself does not present such a universal peat expanse as this island. . . .

"Taking a short stroll by myself, I met Dr., *i.e.* Surgeon-General, Frazer with his daughter, his uncle Dr. Millar, and Miss Millar. I said I had just been reading the life of Flora M'Donald. 'Oh,' said Miss Millar, 'Flora M'Donald was my great grand-aunt,' on which I shook her hand reverently. The poor Chevalier was hunted like an otter in Harris and Uist and Benbecula, and Flora M'Donald was the means of effecting his escape to Skye from the last mentioned island. I had my last service in Stornoway to-night in Rev. Mr. Martin's English church. About 500 were present. . . . The people were extremely becoming in appearance, the young women and young men numerous, and most promising. We had a second meeting after this, 45 remained."

Benbecula, *September 12th.*—"For a marvel this Sabbath was fair and glittering with sunshine, a contrast to the weather we have had. Divine service in the new church was at twelve. . . . The church is an excellent one, seated for 300, and it was quite full. People came from great distances, some about fifteen miles, from South Uist. . . . The architect is Mr. Binnie, 207 Hope Street, Glasgow, and nothing could be better than that Mr. Bain the builder should build a church at Clachan like this one, and any others that are required. Dr. Rainy has been the means of getting up this church and the expected one at Bernera, for which he has made himself responsible. He and his good sister, Miss Rainy, on whose footsteps I often come in connec-

tion with her schools, and her frequent visitation of them, have been a great blessing to the Highlands and Islands. Dr. Rainy is convener of our Free Church Highland Committee. The Church and the country owe gratitude to this noble brother and sister. Miss Rainy is a most extraordinary person, and is well spoken of everywhere.

"I preached on Jer. l. 20. . . . The Gaelic singing, though slow and with the reading of the line, was shrill and touching. I sang twice during sermon, an English and Gaelic Psalm."

TIREE, *September 18th.*—"There are still about 300 Marines in the island, which has 1241 of population. The Marines live in little tents, and have been sadly exposed to the weather during last week's storms. . . . James called for Colonel Maitland Heriot and offered to address the soldiers. The Colonel gladly acquiesced. He says the people are very civil, honest, and in a sense orderly; they do not blame the Duke of Argyll, but those who manage for him; that they did not charge the police force; and he even seemed to regret that he and the Marines had been sent here. Yet there is some anxiety as to what would happen if they were withdrawn. . . .

"It is a very fine island, wonderfully green, though entirely without trees. It is well pastured and cultivated."

"ALTNAHARRA (*October 11th*) lies nearly in the centre of Sutherlandshire. The scenery, like the day, was beautiful. . . . We passed three shepherds' dwellings, and a shooting lodge occupied by English strangers, but during the whole seventeen miles we did not meet or see a single man. This shows the depopulated character of the country. A shepherd will take care of 500 sheep, and only a few shepherds are needed for a large extent of country. . . . Mr. Mackay, the minister, and his wife were extremely kind. She remembered hearing me at Inverness when with Mr. Moody in 1874. He has been fourteen years minister. Both have been greatly discouraged owing to the scantiness of population. He says he has 300 square miles round his manse with scarcely any people in them. Shepherds and game-keepers, and servants at the lodge, form principally his congregation. . . . He has to walk ten miles to and fro to visit the scattered families. He has no horse, and why? Because, though willing to pay a good price for a bit of ground for a horse to feed on, he has been refused it. Even ground for a cow was withheld for a long time, and after a promise had been given the cow's grass was not yielded for eighteen months. Mr. Mackay then made his grievance public, and the cow's grass has been conceded. I was told the audience would be chiefly shepherds, so I chose the 'Shepherds of Bethlehem' for address, which suited, I found, admirably. The little church is quite a gem."

DURNESS, *October 14th.*—"As I arrived a gentleman came up to me, a tall and well built man, 'Do you recollect me? My name is M'Iver.' 'Evander M'Iver!' I replied, laying my two hands on his shoulders, 'Yes, I have often inquired for you, but could never hear of you.' 'You thought I was dead?' 'Yes, I did.' 'Well, I am Evander M'Iver, who read with you, sat on the same bench with you at college, and prayed with you. I am now factor for three parishes under the Duke of Sutherland. I stay at Scourie, you must come and stay with me!' I was uncommonly pleased to meet with him. He was censor at Mr. Pillans's Latin class at Edinburgh University when I attended it, and sat at my left hand in the Greek class, while Robert M'Cheyne sat on the other. He now is seventy-five years of age. . . . Mrs. M'Iver is cousin to Mr. W. E. Gladstone's mother. I saw the copy of the portrait of Mrs. Gladstone senior. It is very pretty. The original was given by Mr. M'Iver to Mr. Gladstone."

LOCHINVER, *October 18th.*—"The landscape here is unique. We passed Eddrachillis parish church and manse. The expense for maintaining the Established Church services, and the fewness of the congregation throughout all Sutherland, is a scandal, I may say, on Christianity, but I refrain from adding more."

COIGACH, CROMARTY, *October 23d.*—"We met in the church at noon; 496 were present, extraordinary in number from the scattered character of the population. . . . Over all these regions, as the two ministers tell me, the people hesitate to confess Christ by becoming communicants."

ULLAPOOL, *October 24th.*—"There was a large attendance, 515. My subject, 'Everlasting Life.' People much interested, but there are many who are still suspicious of immediate conversion, and of joy in religion."

DUNDONELL, *October 26th.*—"The distance from Loch Broom is seven miles. As we got over the hill and coursed our way along the long slope, the landscape with the pretty loch was to me charming. The sun was shining on the valley and sea with unwonted brilliancy, and as the valley is fertile, green, and wooded, it reminded me of a Beulah scene in the *Pilgrim's Progress.* Such a contrast there was between this picture and the wild, boggy, and barren expanses through which we had driven so long. . . . The necessities of the Highlands made me take 'Be of good cheer.' Psalms all Gaelic,—'St. Paul's,' 'Martyrdom,' 'Bedford.' I advised the formation of small local prayer-meetings, short prayers, lively singing; and I urged the young men to wake up and take part in evangelistic work, and the young women to

read the Scriptures to the old women. Only one child present, and the great majority were men."

Poolewe, *October 28th.*—'From Aultbea we drove along an excellent though hilly road. All at once there burst on us a grand panorama of mountains shooting up in broad line, and with high shoulder and towering peaks, reminding me somewhat of the Bernese Oberland, though without the clothing of snow. The scenery of Ross-shire is very imposing, though philanthropists may lament that so many hills should be so barren, and be converted into desolate and silent deer forests.' . . .

"I got a fire put on in the hotel, drank a cup of hot tea, ate an egg, and then at 12.20 went off to the Free church, an old building, which like that at Aultbea would need to be rebuilt. The Established church looked neat, but it has been shut up for months, there being no congregation! The state of the Highlands as to the Established Church is almost incredible. . . . The elders, who are good men, had no Psalm book or Bible, and of course were silent. There is great need of Bible reading and understanding of the Bible in the Highlands, notwithstanding the general interest taken by the people in sermons and religious services."

Lochcarron, *November 2d.*—"This parish was the scene of the labours of Rev. Lachlan M'Kenzie, who died in April 1819. He was a singular man, peculiar as to wit, versatility of genius, but above all as to spirituality of character, and his powerful and successful pulpit ministrations. There was a strong power of encumbering Moderatism which affected the Presbytery at the time. His evangelical qualities shone out the more brilliantly, and endeared him to the people. Rev. M'Kenzie Frazer's tracts of 'Muckle Kate,' etc., made him known to many. . . .

"I was anxious to see Lachlan M'Kenzie's grave. We went to the churchyard, adjoining the old church. The grave is railed round, and there is a broad slab with an inscription on it expressed in most becoming language, drawn up by the late Dr. Ross of Loch Broom, very difficult to decipher. There is a tall red-berried elder tree growing in the centre of the ruined church.

"Mr. M'Kenzie wrote the part of the Statistical Account of Scotland regarding his parish for the late Sir John Sinclair. It is in verse, and certainly, though quaint, is no means elegant, *e.g.*

> "'The parson has no horse nor farm,
> Nor goat, nor watch, nor wife.
> Without an "augmentation," too,
> He leads a happy life.'"

"Shieldaig (*November 2d*) lies in one of the innumerable pretty

bays that indent the north-west of Scotland, and it has a remarkable ecclesiastical history. It is distinguished by being the spot where the longest refusal to give a church site took place after the Disruption in 1843. The poor Free Church people, and they may be said to comprise almost the entire population, worshipping in the open air summer and winter for thirty-two years on a hill-slope, with the minister's back to the loch. He spoke from a wooden box or tent; the people sat on the rock, which rose behind them facing the bay. The snow had to be brushed away sometimes from the minister's Bible and from those of the people. The late Dr. Buchanan and Dr. M'Lachlan called on Sir John Stewart, the site refuser. A site was at last granted, and, through the kind efforts of Mr. Ferguson of Kinmundy, a very nice church and beautiful manse have been erected. Sir John Stewart saw his error, and afterwards was kind. A friend, Mr. Boyd, was the means of providing a large boat, which cost about £23, to convey the people from the opposite side of the loch across to the church. The boat is called 'The Queen of Sheba,' and is carefully preserved and used exclusively for Church purposes. . . . Mr. —— told me he had sat in my church thirty years ago; that in his distress for money at the time he had called on me; that I not only received him kindly, but had walked down with him myself from my house to get him a situation. . . . On mentioning to Mr. Macrae the circumstance that Mr. —— had attended my ministry, he replied, 'So did I, and I attended also your young men's class.'"

Kilmalie, *November 9th.*—"Ardnamurchan showed its interesting promontory to the south-west, as a long arm of the sea runs up into the land. If these thinly inhabited lands were only accessible there would soon be a run of summer residents to pour human life into the solitudes." (The Railway is now, 1890, being made towards Fort William.)

Edinburgh, *November 17th.*—"Presided at meeting of commission of General Assembly. . . . At the private meeting of ministers and elders Principal Rainy was unanimously chosen to be nominated as Moderator for 1887. He is the first post-Disruption minister who will be Moderator. I asked Rev. John M'Ewan who is leader of the 'constitutionalists,' to go with me to intimate his election to him, which Mr. M. kindly did."

Inverness, Lord's Day, *January* 23, 1887.—(After morning service at Kirkhill.) "At 8 p.m. in the Music Hall. I had difficulty in getting in. Rev. Gavin Lang, Established Church, prayed. My sermon, as at Nairn last Sabbath, was on 'Deliver from going down to the pit.' I was excited and strained, though the whole service passed off unusually well. Had there been any alarm, as of fire, the consequences would have been perilous. At the end, supported by Mr.

Macfie of Airds and Dr. M'Tavish, I took my place at the door. This was the most formidable hand-shaking I ever had in my life. Two Niagaras of human beings poured down the stairs interminably. I seized hands, now on the one side now on the other, with inconceivable velocity, saying 'good-night' to each. Almost all of the 1800 shook hands with me. This was indeed giving the right hand of fellowship to the people. The hand-shaking, I understand, occupied 33 minutes. This, coupled with the lively service at Kirkhill in the morning, proved rather a hard day's work. The Lord render all effectual for the manifestation of his glory!"

INVERGORDON, *February 8th*, 1887.—"The Highland Convention began at 11. I presided till 4. A very large body of ministers, elders, and ladies too, from a distance were present; Mr. Campbell White from Crosslet came last night and spoke well, also Mr. Lee. There was a dinner at 4, Mr. M'Leod, Cadboll, in the chair. I believe 118 were present. I stole off immediately after I had eaten, as I was uncommonly worn and wearied and colded. At 6 we resumed till 9. I occupied about forty-five minutes. I spoke, among other things, on the importance of combining clear exposition of the doctrines of grace with the inculcation of practical activity in the Divine life. I took my illustration from the fisheries of Scotland. The spirit of the entire day was admirable, and the feelings of all were comforted and their energies stimulated. The Lord be thanked for this day. This is the first convention held beyond Inverness. Two special trains, north and south, were engaged for the occasion."

Having preached the opening sermon on Thankfulness (Psalm cvii. 31-32), it fell to Dr. Somerville to propose Rev. Robert Rainy, D.D., as Moderator of the General Assembly of 1887. The two, in official dress, afterwards represented the Free Church of Scotland in Westminster Abbey at her Majesty's Jubilee Thanksgiving Service. The year had for Dr. Somerville a personal significance, as the fiftieth since his ordination. Of the Royal Jubilee he said:—"What it becomes us to make mention of now is the singular exhibition which our beloved Queen has given, in her exalted position, of a blameless life, of conjugal and domestic affection, of purity in her court, of womanly sympathy with those of her subjects who have been in distress or who have sustained bereavement, and of kindness to the most lowly of her dependants. Her deportment has invariably been associated with humility,

gentleness, fidelity to duty, firmness in discouraging evil, wise independence of action, combined with an unfaltering dignity, which has made her respected by the representatives of every court in Europe. Of her it can be said, what I think we shall search for in vain amid the chronicles of royalty, that during all these eventful fifty years she has never done one public act that has wounded the hearts of her subjects. To her belongs the undoubted honour of having not only given a lovely pattern of propriety to all her own people, but of having afforded a brilliant example, such as has never before been given, to all the crowned heads and governors of the world. . . .

"What the Lord demands of us to-day is a single thank-offering. But what is that thank-offering? It is a united, lifelong, and unreserved dedication of our entire being towards the erection of this great temple, regarding which His last command, ere He left this world, was, that all His true disciples should combine to set it up . . . Ah, let us not be content with a hollow acclamation, but individually surrender ourselves and our service to our King. And let a crowning distinction of the whole undertaking be, that the fabric shall rise without jar, jangle, or discord, so that, as in Solomon's days, the temple shall grow without the noise of hammer or axe or any tool of iron while the house is in building!"

It fell to the foremost of the young preachers and scholars of his Church, the Rev. James Stalker, D.D., to move the resolution on the Highland Committee's report. "With what interest and gratitude," he exclaimed, "the Church has followed the progress of that grand old man—from Campbeltown to Ardnamurchan, from Skye to Stornoway, from Nairn to Wick, and from Inverness to Perth. I have always thought that one of the best characteristics of the Free Church was this, that, whilst holding on steadily to the routine of Christian work, it has never been the slave of routine, but has been quick to discern and utilise special gifts of the Spirit, and special visitations of the wind blowing where it listeth, with which God blesses the world. It has been a happy circumstance that

our Church discerned the peculiar gift given to His servant by which he has been enabled to do a new and greater life-work after his life-work was apparently ended. Dr. Somerville's example might, in some measure at least, be copied by others. The ministers of the south are not enough in the Highlands, and the Highland ministers are not often enough in the pulpits of the south. Men like Dr. J. H. Wilson, Dr. Whyte, and Dr. Laidlaw, who know how to combine with the fruits of the newest culture that pectoral theology which is the only key to the heart of the Highlands, should follow in Dr. Somerville's track; and I am sure they would bring home at least as much as they left behind from contact with the religious depth and contagious fire of the Highland mind."

Dr. Somerville then told the story of his mission. "As to the people, no language can express my admiration of the manner in which they attended the services. These were at all hours; but whether the meetings were held at midday, in the afternoon, or evening, in moonlight or dark, whether in sunshine, in rain, snow, or tempest, the people assembled in large numbers, and in most respectable attire. Poor as some of them were, they had preserved their good raiment in order that they might appear in proper condition in the House of God. In many places they had no pleasant roads such as we have, but had to cross mosses, moors, marshes, mountains, arms of the sea and flowing rivers, tidal fords, and trackless wastes. Sometimes they seemed to rise up from behind rocks and crags, or even out of bogs, like wild goats. Interesting it was in poverty-stricken Harris to notice on one occasion as many as twelve boats, crowded with passengers coming from afar to church, the people singing and praying on their voyage to and fro. Even in those places where the crofter heat had been strongest, as at Melness, Kilmuir, Uig, and Tiree, that did not prevent the people from attending. They came out in great numbers, even when their poor hearts were pulsating with the excitement of the times. . . .

"One thing that struck me very much was the multitude of young men and women that hastened to the

services. There are young men and women in all regions, but one does not see them crowding into the church in such numbers as I witnessed there. I could not help thinking, when I looked at them, oh! what a wonderful revenue might be found here for the interests of the gospel all the world over. If only these young men and women could be gathered in and utilised, the Highlands would be valuable indeed for us. During the process of shaking hands, I took care in the evening to have a lamp at eht door, and could see each figure and face as the people passed out. The young men had broad chests and shoulders, and the young ladies were fresh and fair—all were full of promise. What seemed to me to be needful was a bright and winning gospel, and that they should be encouraged to go at once to Jesus. The tendency of a great many in the region visited may be summed up in the word 'Wait'; whereas, is it not true the distinctive voice of the gospel is 'Come'? No doubt in the Old Testament many beautiful references are made to 'waiting on the Lord,' and these must never be forgotten; but in the Gospels Christ's word is not wait, but come—'Come unto Me, all ye that labour.' He says—'Him that cometh unto Me I will in nowise cast out,' 'He that cometh unto Me shall never hunger,' 'Ye will not come unto Me that ye might have life.' And what are almost the very last words of Scripture?—'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' But this is not all; the young people should not only be pled with to surrender themselves to Christ at once; but, in addition to this, they should be urged fearlessly to confess Christ. . . .Was it not by fearlessly confessing Christ that Christianity made its rapid progress in early times in the world? . . .

"A Moderator's visit to a large district of country such as the Highlands and Islands cannot be expected, from its transient nature, to accomplish much visible result. Yet persuaded I am that its benefits, direct and collateral, are not few. What is needful that such visits may be

turned to account is, that the spirit of expectation should be awakened and exercised beforehand. In cases where this was done I realised the beneficial effects. But if prayer and expectation beforehand are important, equally important it is that the visit should be followed up by prayer and active evangelistic service. Wherever this was done, as at Nairn, Invergordon, Dalmally, Inveraray, Campbeltown, Arran, and elsewhere, the happiest result was the consequence. In the last-mentioned place the value of the visits to the congregations was enhanced by a company of students from Edinburgh, medical and divinity, who held services in schoolrooms throughout the island after I had left. I often felt, in passing rapidly over the country, when I saw the rapt manner in which congregations listened, how much might have been accomplished in every case had the service or services been immediately followed up even by the simplest means. It is affecting to think how many precious sermons are preached with comparatively little result, just because they are not followed up. It was the following up that did the good. Wherever the visit was followed up, I heard of good effects. . . . 'Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it.' . . .

"In all my missions abroad I have found sacred song to be invaluable; but for the most part, the way in which the psalmody is conducted in the Highlands is not such as to attract young people or the educated and proprietary classes. I do not allude to the characteristic Gaelic singing, with its prolonged winding notes, whose plaintive cadences have often been admired, but to the psalmody as conducted at my own services. A little variety in the tunes would certainly be of advantage. Stroudwater, St. Neots, and Martyrdom are beautiful tunes, but to have them constantly sung over and over again is apt to make them lose effect. I sometimes recommended that they should be laid aside for ten years, and that meanwhile some new airs should be introduced, after which they might with advantage be recalled. Perhaps old people are too exclusive, and do not consider the feeling of young people sufficiently. I was

delighted to find at Plockton that plans were laid for getting the excellent precentor in that congregation to go over the district and teach the congregations to sing. The Highlands would gain a great deal by paying more attention to the manner of conducting sacred song. . . .

"Our aim shall be that the tidings of

> 'That renowned and glorious conquest
> Once achieved on Calvary,'

may penetrate to every valley and plain, hamlet and village, town and city, of these northern lands, that our ministers and people who have suffered for Christ shall stand together in the unity of faith and love, not permitting anything to divide us or keep us asunder. These Highlands, as regards the precious souls within them, may be said to be, notwithstanding their poverty and want, the very gold-fields of the world. Their noble sons and daughters, like the gallant men who have gone forth to give military renown to the empire, her Forty-second, her Seventy-eighth, her Ninety-third Regiments, and others, may spread themselves abroad throughout the earth, and before this century has closed, contribute their services and strength to promote the grandest object which now can engage the mind of man, the extension of Christ's kingdom throughout the entire earth."

CHAPTER XIV

1887-1888

AMONG THE JEWS IN EASTERN EUROPE

The Jew and the Mohammedan—Neander and Delitzsch—Somerville's constant care for the Jews—Their racial and religious divisions—Christian persecution and neglect of the Jews—Their numbers—Somerville's last apostolic enterprise—Letters—Intolerance of the Austrian law—In Prague and Vienna—"What Christianity owes to the Jews"—In Budapest and Eastern Hungary—The race movement towards Christ among the Jews—Rabbi Lichtenstein—A Nicodemus-like interview—In Belgrade, a Servian finance minister interpreting—Joseph Rabinowitz in Palestine—The Christ-question in South Russia—Confidential chronicle of Somerville's visits to Rabinowitz—A Hebrew Christian Church—Somerville's memorial hall at Kischeneff—To Faith nothing shall be impossible.

It has been said that the Jew, like the Mohammedan—twofold offspring of Abraham after the flesh—is still the opprobrium of missions. To the corruptions of the Jewish and Eastern Churches the world owes, for twelve long centuries, the scourge of Islam, at once their child and their avenger. The duty of the Christian Church to both is as plain as it is difficult, and wherever it has been done Christianity has won it finest converts. There are no names in all Church history to be ranked above those of David Mendel, who called himself "the new man," Neander, and Frantz Delitzsch, spanning the century from 1789 to 1890. Nor has a greater arisen in India or Asia than the Moulvie, who is still the Rev. Imad-ood-deen, and only one of a class consecrated to the preaching of the Christ whom once they persecuted.

When Professor Delitzsch, in his younger days, on one occasion attended a missionary conference at Nürnberg, he listened in silence to a succession of speakers, who, starting from the Book of Isaiah, appealed for more extensive and earnest work among the heathen peoples of the world. Delitzsch listened long to the eloquent speeches, but in vain, for any reference to Israel. Quietly asking permission to speak, he said:—"The very book on which you found the claims of missions was written by a Jew, and yet you leave out of sight the spiritual interest of the Jews. So long as you confine yourselves to dealing with the Gentiles, and to missions to the heathen alone, you resemble a bird trying to fly with one wing." All through his apostolic career, from his early intercourse with Robert M'Cheyne and the Bonars, and his first visit to Palestine and to Gibraltar, Somerville's flights had been two-winged. Primarily, like Paul to the Greeks and Romans, a messenger to the English-speaking races of earth and those who could be reached by interpretation from English, he never failed to seek out the dispersed Jews, to talk with them in private and to hold special services for them. All over the world he delivered to them his lecture on "What Christianity owes to the Jews," and he never failed to win his way to their hearts when he began it with this narrative:—

"Some years ago I happened to visit Gibraltar. Since the Jews were driven out from Spain at the end of the fifteenth century, few Jews are to be found in that country; but as Gibraltar came into the possession of another nation, many Jews congregated there. On the occasion referred to, accompanied by a friend, I was on my way early in the morning to the harbour, with the intention of proceeding to Malaga by a steamer advertised to sail that day. The vessel did not keep her appointment, and I, somewhat vexed, for I knew I should be detained a week, was returning to the city, when we met two gentlemen, whom I found to be Jews; one was proprietor of a large goods store, and the other was the Jewish schoolmaster at Gibraltar. We all walked back to the town together; my friend went into the store to converse with its proprietor, while I, along with the schoolmaster, stood in the middle of the street.

"Breaking silence, I asked him whether he had read the printed letter which a lady, widow of a Scottish gentleman well known to me,

and who was perhaps the most enthusiastic friend of the Jews in Scotland at the time, had left at the door of many Israelites in Gibraltar. He admitted having done so.

" 'What do you think of it?'

" 'Oh, it was very good.'

" 'She was a wonderful lady who left the letter.'

" 'Yes?'

" 'I think that lady was greater than the Queen of Sheba.'

" 'How so?' said he.

" 'For this reason,—the Queen of Sheba came from the uttermost parts of the earth to obtain some benefit for herself, and to hear the wisdom of Solomon; but this lady has come from the uttermost parts of the earth for the sake of others, to impart benefit to you, and others like yourself.'

" 'H'm.'

" Taking courage, I said, 'I am a son of Abraham.'

" 'You?'

" 'Yes, and I refuse to be disowned by you. All my hope for time and eternity is founded on the covenant made with Abraham.'

" 'Are you a Jew?' he said softly.

" 'No; but you know it is written that in Abraham and in his seed all the families of the earth are to be blessed, and I come into his family as one who believes in the promise made to him; so I am a son of Abraham.' To this he did not reply. Happening to have a Bible in my hand, I said, 'Do you see this book? If you divide it exactly into four equal parts, you and I agree that three of these are the inspired word of God. It is only about this fourth part that we differ.'

" 'Ah,' he replied, 'but then you interpret the three parts by the one part.'

" 'Well,' I answered, 'but I interpret the one part by the three, so you see we have a good deal in common.'

" He now thought that it was his turn to put a question to me. 'I would like to ask you one thing,' he said. 'What do you think is the meaning of the Prophet's words, "The glory of this latter house shall be greater than of the former"?' (Hag. ii. 9.)

" 'Oh,' I replied, 'I should like much to know what your opinion of it is."

" 'No, no, no; I wish to know what you think of it.'

" 'Oh, my interpretation is not at present important to know. I should like to have your mind about it.'

" 'No, no; let me hear what you think.'

" 'Very well,' I said; 'but it is not likely that my interpretation will satisfy you. The latter house of which Haggai speaks is the

temple built by Zerubbabel—the second temple—and the former house is the temple of King Solomon.'

"'Just so,' he said.

"'Now the glory of the former house was exceedingly great, and it had certain remarkable characteristics of which the latter house was destitute. For one thing, it possessed the cloud of Divine glory which rested between the cherubim, which the latter house never had.'

"'No,' he interjected, with some eagerness; 'nor had it the Urim and Thummim!'

"'No,' I continued; 'nor had it the ark, nor the mercy-seat, nor the tables of the covenant written with the finger of God, nor the golden pot that had manna, nor Aaron's rod that budded.'

"'True,' he said, and looked at me with inquiring eye.

"'Well then,' I asked, 'how could it be affirmed that the glory of the latter house exceeded the glory of the former house, when the latter house was devoid of all these distinguishing tokens?'

"'Well, how do you explain it?'

"I resumed: 'The distinguishing glory of the first house was this, that God came to it, dwelling in a cloud; but the greater glory of the latter house consisted in this, that to it the Lord came, dwelling in the flesh. It was a greater glory for the latter house for the Lord to come to it, dwelling in the flesh, than it was for the former house for the Lord to come to it, dwelling in the cloud.'

"This interpretation staggered my friend for the moment, and he did not know how to meet it. After a moment's hesitation, he said, 'Oh, but you cannot prove that.'

"'Well,' I replied, 'I do not know, but I think I can. You see in the same passage it is said, "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former, . . . and in this place will I give peace;" and another prophet, speaking of the latter house, says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts," (Mal. iii. 1.) Now, we never hear of the Lord coming suddenly to the latter house in any way, unless it be, as we Christians believe, by His coming in the flesh.'

"To this, which I knew could not be satisfactory to my Jewish friend, he made no reply. Let me remind you that we were standing in the open street; my friend was a firmly built man, with broad shoulders, and with bushy brown whiskers encircling his honest face. He was possessed of very long and strong arms, and stood for the instant looking at me; then, raising his arms, so that they almost

assumed a threatening aspect, he all at once threw them round my neck, drew me towards him, pressed me to his breast, and *kissed me on both cheeks!*

"Certainly this appeared to me—a Scotsman, and quite unaccustomed to such demonstrations—the most extraordinary termination of an argument of which I had ever heard.

"My companion, the minister, who had been in the store with the other Jew, now reappeared, and I retired with him, wondering as I walked along the street at what had passed.

"A week elapsed, and the day for the ship to sail to Malaga arrived. Again my ministerial friend and I were, at an early hour, on the way to the harbour. Just at the spot where I had come upon the two Jewish gentlemen the week before, we found them standing together, and we exchanged friendly greeting.

"'Good-bye,' I said to the schoolmaster, with whom I had had the conversation,—'Good-bye. I'm going away to Malaga now, and no mistake; the ship is sure to sail to-day;' and, taking him by the hand, I bade him heartily farewell. But I was not going to allow the Christian to be outdone by the Jew, so, grasping him firmly by the hand, I drew him towards me, and, throwing my arms round his neck, pressed him to my heart, and kissed him on both cheeks, just as he had done to me. I have often thought since that if we, Christians and Jews, could, in our intercourse with each other, proceed a little more on this kissing system, we should probably be able to understand one another better, and more readily find our way to each other's hearts than is often the case."

During their seventy years' exile in the central commercial land of the world, before the Greek Alexander, the slave nation whom Egypt oppressed, and, when in Palestine, the Eastern Powers ground to the dust, learned to become the greatest and the most enduring capitalists and traders of mankind. "Ye shall eat the wealth of the nations, and to their glory shall ye succeed," was the message of comfort to them by the rivers of Babylon (Isaiah lxi. 6). Never has prediction been more visibly fulfilled. Every new catastrophe sent to punish their unfaithfulness to the Jehovah covenant has only driven the Jews, as a highly organised guild of foreigners, into new countries. The three millions of a petty tribe, whom Egypt and Assyria ground to powder in the little land of Palestine, have grown to more than twice that number, and the best statists

of their own faith give a *racial* estimate of them at from ten to twelve millions. Their two great families, geographically divided as Ashkenazim (German) and Sephardim (Spanish), and with different accents and synagogues, present a religious aspect to faithful Christendom which was never so full of hope as now. The majority are (1) the Orthodox, the Talmudists, whom tradition dominates like the Pharisees of the Lord's time, but from whom there spring many a Nathanael and Nicodemus and Anna when Christ finds them. By mystical reaction from these come (2) the pietist Chasidim, the Kabbalists, who set up some Zadik or miracle-working rabbi as their mediator, and from him are sometimes guided to the one name. By rationalistic reaction from the Orthodox come (3) the Reformed, since Moses Mendelssohn philosophised, a century and a half ago, whose indifference to all faith, and attempts to identify themselves with, and even to supplant the Gentiles, has originated the anti-Semitic persecution of their race, especially in Russia and Germany.[1]

Like Dr. Robert Cust, many of the most zealous supporters of missions to the Jews, while doing a plain duty, are tempted to confess to a feeling of despair as to their results.[2] But the marvel is rather that there are such results as St. Paul wrote and preached and humbled himself and prayed for, with an intensity of love to his brethren next to the Lord's. From his day, for eighteen centuries, the Jews have been persecuted in their Messiah's name, when not neglected. Two men only stand out of the darkness as true lovers of Israel, Bernard of Clairvaux, pope-maker and herald of the Second Crusade, and our own Anselm of Canterbury. The Churches of the Reformation are excused by some for leaving foreign missions to the Jesuits and Franciscans, because Protestant countries were

[1] There are also (4) the few Karaites, in the Crimea, who hold only the Pentateuch.

[2] "As a member of the committee of the London Society for Promoting Christianity amongst the Jews, and a reader of the reports of other Missionary Societies to the Chosen People, I confess to a feeling of despair as to results, but not to any doubt as to the duty of Christians." See *Church Missionary Intelligencer* for August 1890.

not then in contact with the newly discovered peoples. But what did Christians do for the Jews at their own doors? Not till 1808 was the London Society for Promoting Christianity among the Jews founded, and only in 1842 was the British Society created, after the former had ceased to be catholic. All Christendom, within ten years of the opening of the twentieth century since the Son of God was born of a Jewish maiden, has but fifty organisations, employing fewer than four hundred agents at only a hundred and forty stations among the scattered Jewish people.

In his last mission address Delitzsch assumed their number as six and a half millions. If we take the popular estimate, or eight millions, we find half of these on a belt, 150 miles broad, on either side of the frontier of Russia, from the Black Sea to the Baltic.[1] To the more densely peopled portions of that tract, in south-eastern Europe, and to the Christians of Bohemia, Hungary, and Slavonia, Dr. Somerville went forth in the autumn of 1887 and winter and spring of 1888. To the General Assembly, on 20th May 1887, he formulated his policy towards the Jewish people and missions.—"While we recognise the importance of individual conversions and baptisms, and no one can overestimate the value of these, yet our minds must be directed to the inbringing of the nation at large, and to prepare for the national conversion that we wait for, by diffusing as widely as possible an idea of the simplest but all-essential truths of the gospel. While all our six stations should be carefully manned and supported, some method might be adopted by which a general idea of the saving truths of the gospel may be conveyed to the Jews by messengers sent rapidly to traverse ground wherever Jews in any considerable numbers are to be found, and, without waiting for the immediate baptism of converts, endeavour by means of even two or three addresses to reach the intelligence and to come into contact with the convictions of the Jewish

[1] Mr. David Baron (a Jew) on the Jews; their Distribution, Numbers, and Religious Differences, appendix to volume of Addresses delivered at the Jewish Convention, October 1889.

people; and then, committing their work to the Lord, move onward and commence their ministry elsewhere. I would have thoroughly qualified evangelists, men burning with apostolic zeal, to pass from city to city and from country to country, wherever Jews congregate, and by means of interpreters, with clear and earnest utterance, but with the utmost prudence and consideration, set forth the truths of the gospel, refraining as far as possible from wounding prejudices. It would not be necessary, nor even expedient, that the evangelist should go out merely as a missionary to Israel. On the contrary, let him clearly show that his mission is the awakening and salvation of all men. . . .

"Let us anticipate the day when Israel shall be restored! God, I have no doubt, in His providence is moving onwards the hour of that grand consummation, though it has pleased Him to delay it for nearly nineteen hundred years. It cannot be but that the day of Israel is drawing nigh. Things do not seem as if they could lead us to anticipate anything in the way of a national conversion, but oh! the ways of God are wonderful! Have we not seen how, in the course of the last two years, He has shaken the globe almost in its entire circuit by startling earthquakes? And cannot this power, which is still able to shake the material world in an extraordinary way, do more glorious works? When Israel, as related in the 126th Psalm, were restored from their Babylonish bondage, the event came upon them so suddenly and unexpectedly that they said, 'We are like them that dream.' That Psalm is destined to have a higher fulfilment. When the Lord turns again the captivity of Zion, the feelings of Israel will be still more those of astonishment. Their mouth shall be filled with laughter and their tongue with singing. Their national conversion will shake the whole Gentile world. They among the heathen will say, 'The Lord hath done great things for them.' It will be a sublime illustration of the power of the gospel, which will then have attained a force such as has not been before witnessed. For if the casting away of them be the reconciling of the

world, what shall the receiving of them be but life from the dead? Yes, let us have our hearts set upon the Lord in full expectation. When that great day comes, there will be a demonstration given, overwhelming in power, of the efficacy of Christ's atoning blood. Is it not written, 'In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall not be found?' What is the greatest crime that has ever been committed in this world? Was it not the crucifying of the Son of God? When that time comes that Israel shall be restored, and the great sea of the memory of God is searched, even the awful sin committed at Calvary shall not be found."

Whereupon the General Assembly resolved, amid applause, "to secure the services of Dr. Somerville, or of one or two other deputies, to visit Bohemia, Hungary, and Eastern Europe generally, to take advantage of such opportunities as may be set before them of preaching the gospel to the seed of Israel and others in these lands."

The Glasgow United Evangelistic Association, representing all the evangelical bodies of western Scotland, through its president, J. Campbell White, Esq., again undertook the financial organisation of the mission. Dr. Somerville addressed a letter to the ministers and congregations in the Highlands and Islands, requesting their sympathy and prayers in what proved to be not the least arduous, and was the last of his apostolic enterprises. "Let it not be forgotten," he wrote, "that the first martyr for the Truth in Scotland, more than a century before the time of John Knox, was a Bohemian Christian, Paul Craw, who came as a medical missionary to carry the light of the gospel to our dark island, and who perished at the stake in 1432. Would it not be well, by united intercession combined with the preaching of the Word, to aim at making some return to Bohemia and the adjoining lands for the service rendered to us in days so long gone by?" These letters to his eldest daughter and Rev. Dr J. H. Wilson, Edinburgh, record his preparations.

"GLASGOW, *June* 9, 1887.

"DEAREST MARIANNE,—Strange that after the whirlwind of the General Assembly I should still be so pushed. So many things to be done, speeches to correct and print, etc., I cannot get time for necessary correspondence!

"Now that, without my personal application, George and you so readily are willing that Frank should be my companion, I most joyfully accept the offer. . . . This mission will be fraught with exceptional difficulties, not merely from the restrictive character of the Government of the country, but from the specialty of its bearing on the Jews. . . . Certain pre-requisites are necessary. 1. That the expense of the mission should be provided for beforehand. This expense will be considerable, as I know by experience; self, companion, interpreter, if I take one from place to place, all involve outlay, not to speak of the hire of halls, etc. This expense I cannot think of asking the committees, Jewish and Continental, to defray. I must get the money from other sources.

"Now, strange to say, on the very night when I delivered my Jewish speech, and unconsciously dug a pit, into which I was destined myself to fall—I refer to the addition made on the spur of the moment to the Assembly's resolutions requesting me to go to Bohemia, etc.—a dear kind friend, on my stating what the probable expense would be, generously offered to advance the hundreds necessary—no small sum. Well, that difficulty was got over. 2. Next was the indispensable companion. If the Lord will have me to go He will provide a companion. To my delight and surprise your letter let me see that that second difficulty had been met. 3. There is still a third pre-requisite which has not yet been supplied, viz. a lady companion for mama when I am away. . . . I wait to see whether the Lord will remove this difficulty. He has done so much, perhaps He will provide for this also. I am now older than I have ever been, and the infirmities of years, and the querulousness incident to my time of life, will make this, probably my last mission, somewhat trying to all parties. We must look to the Lord for every needful thing."

"GLASGOW, *August* 25, 1887.

"MY DEAR DR. WILSON,—I received this morning in a letter from Mr. James Alex. Campbell, M.P., an enclosure from the Foreign Office to His Excellency Sir Augustus Paget at Vienna. The letter to the ambassador is closed, with Lord Salisbury's crest on the envelope, and I think is addressed by himself. His name is written on the enclosure. All this is very kind. . . .

"I have been preparing a short letter to be printed and sent to all the ministers with their flocks in the Highlands and Islands, whom I had an opportunity of visiting last season, asking their sympathy, intercessions, while I am abroad."

The mission began in Prague and the principal towns and villages of the great plain of Bohemia, where, assisted by Mr. Pirie, missionary to the Jews, and the pastors of the Reformed Church, and others, Dr. Somerville delivered twenty-eight addresses in thirty-two days, and used seven interpreters into Bohemian and German, chiefly young Bohemians who had received their theological training in Scotland. At Brünn, the capital, and the neighbouring towns of Moravia, his meetings were even more crowded than in Bohemia. Here he at once encountered the intolerance of the Austrian law of public meeting, and pleasantly managed to win over the police authorities. No public religious service of any kind is allowed in Austria, except in connection with one of the regularly licensed bodies, Latin and Greek, Lutheran and Reformed, Jews and Mohammedans! Lord Radstock was afterwards allowed to give "Biblical" addresses without praise and prayer. But to Dr. Somerville permission was granted for "ten to twelve Biblical addresses, which might be accompanied by praise and prayer." At his great meeting with the Jews in Prague, and afterwards in Vienna, the crowded audience "burst forth into plaudits, which were renewed again and again, to my extreme astonishment and that of some of my friends. I felt as I had done at Berlin, that a great result had been obtained." At Vienna on the 29th November 1887 he told them that the morrow was

the Jubilee day of his long service in the gospel, and that he rejoiced to spend the last night of his fifty years' ministry among his Jewish brethren. The *Wiener Tagblatt*, edited by one of the most enterprising of Austrian journalists, Dr. Moritz Szeps, thus wrote of the Vienna meeting during the anti-Semitic agitation—

"The clear, ringing tones of the aged preacher, the noble pathos which ever and anon breaks forth as his discourse proceeds, exercise on the listeners quite a peculiar charm, which it is difficult to resist. Dr. Somerville held his farewell meeting, having chosen a subject which from its title was well fitted to awaken special interest—'What Christianity owes to the Jews.' Nowadays, when senseless agitators seek to rouse the lowest instincts of the people, when men use every endeavour to fan into fierceness the flame of religious animosity against those of a different belief, even to throw out such a question implies a considerable amount of daring. Dr. Somerville, having undertaken to solve this question by the light of history, has arrived at a result to which he gives expression with so much candour that he must expect attack from well-known quarters. At the outset of his address he emphasised the fact that the small, feeble Jewish nation, while exercising an important influence on the history of the peoples of Europe in general, had a special significance, as having been the sole medium for the transmission of the idea of Monotheism, as the custodiers of old of that religion of revelation on which the Christian faith is founded. For four thousand years the Jewish nation preserved in all its purity the doctrine of one God. While around them the most cultured and enlightened nations of antiquity were slaves to Polytheism, this insignificant people remained firm in their belief in the one God—Jehovah. For four thousand years every revelation of the one God was to the Jews. To them without question the thirty-nine books of the Old Testament owe their origin, on which the New Testament writings are based, also for the most part the work of Jews, and these together, making up the Sacred Scriptures, form the foundation on which the civil laws, the religious faith, and the moral life of all civilised peoples are built up. But the world has to thank the Jews not only for the Bible, but for much more. The Jews have fulfilled the well-nigh impossible task of spreading Christ's gospel over the whole world. The first Christians were converted Jews, poor, uneducated men, who, strong in faith, and in what they held to be right, travelled over the whole Roman world, proclaiming the Word of God, fearless of the tortures with which they were threatened. They made it difficult for men to resist their doctrines, borne witness to, as they

were, with a terrible energy of faith, with a mastering sense of conviction. These twelve poor Jews have gained for themselves a foremost place in the Christian religion; they are honoured throughout Christendom as Apostolic Princes. But of central importance is this incontestable, unassailable fact, that the founder of the Christian religion, the 'Lord and Master' Himself, was a Jew. Therefore, exclaimed the English preacher, the modern world has to recognise that the Christians must acknowledge the Jews as their brethren, worthy of all honour, prizing and loving them as such. In their religious faith, both as regards its substance and its form, with respect to both life and worship, in their civil laws and in their moral ideal, Christians and Jews have much in common. Each has much which can only be completed and perfected by what is the distinctive possession of the other.

"As regards the future, Dr. Somerville expressed his assured belief that the time will come when the Jews will see the error of their ways, and recognise that their Messiah has already come. Nothing was to be more devoutly wished for than the complete union of Jews and Gentiles, the ceasing of this senseless feud between brethren. Then Christianity would win fresh power and energy out of Judaism. Loud applause rewarded the speaker, who for more than two hours, with incomparable rhetorical power, held fast the attention of his audience. Dr. Somerville thanked his hearers for attending in such numbers, and for their hearty reception, and remarked that he rejoiced that it was his privilege on that evening on which he completed the 50th year of his ministry to speak on such a question as that of the relation of Jews to Christianity, and he expressed the hope that the many Jews in his audience had at least not failed to understand clearly how he, an aged man, with a long experience of the world behind him, thought and felt towards them and their ancestors. Dr. Somerville spoke in English, the Rev. C. A. Schönberger acting as his interpreter. Dr. Somerville, who appears to be upwards of 75 years of age, rested at intervals during the delivery of his animated address, while lively and heart-stirring hymns were sung by the audience."

In Hungary the Jews were no less accessible, and especially in Budapest, the capital, where the mission on which Dr. Keith and Robert M'Cheyne had gone forth nearly half a century before had, on the conversion of the Saphir family, won a triumph for Christ. Led by Bishop Szasz of their Reformed Church and Professor Arminius Vambéry, the Magyars publicly welcomed the evangelist, who delivered thirteen lectures and sermons to various nationalities. A Jewish writer in the *Budapest Tagblatt* de-

clared: "We saw no mere pathetic preacher, but a man of true God-given genius, who unites the art of speech with that of representation, like a dramatic actor of the first rank. Now his hands rest softly on his side, now he acts with them like a warrior, now he claps them. The power of his voice and elasticity of his body strike us with amazement. And so he went on for nearly two hours, instead of an old man of seventy-six, a hero of speech in the full power of manhood. Under the overpowering impression his hearers gave expression to their delight in enthusiastic *Eljens* ('Long live Somerville')! He responded with a blessing and a hearty good-night. A noble work brought the interesting evening to a close—contributions were collected for the starving school-children of Budapest."

Never in all his missions had such crowds gathered to his message as in the eastern region of Hungary and Transylvania. Writing on 4th February 1888 he reported—"I have now discharged this ministry in thirty-seven different towns. I would no doubt have even exceeded this number, but unforeseen accidents, such as being snowed up in Debreczen for five days, lack of interpreters, ill-health, Christmas holidays, etc., have interfered somewhat with my movements. What has amazed me more than anything is the multitudes of people who, at the shortest notice, flocked together to the Reformed churches. At Bekes 4000 assembled at 10 a.m.; at Gyoma, 3000; and yesterday at this place, Mezö-Berény, 2000. A great many ministers have shown their sympathy, as well as teachers and students. May God bless the seed so feebly sown. I shall know to-day whether Servia will after all open its door to us. God has carried me through this trying mission amid vicissitudes and more than ordinary inclemency of weather. . . . You must not think from this account that we are foolishly puffed up. Daily, hourly, a sense of unworthiness, weakness, and sinfulness overtakes me. 'Dust and ashes' may indeed be taken as my motto; still our help is in the Lord who made heaven and earth."

Eleven days after, at Mezö-Túr, at ten in the morning, he preached to seven thousand people, on the resurrection of

sins at the Great Day and the annihilation of guilt in the atoning death of the Redeemer, illustrated by the sea that will give up its dead. His voice seems to have reached the vast audience, young and old, under the roof of the great church, the minister of which numbered the people at eight thousand.

In his wonderful poem, "Rabbi Ben Ezra," Robert Browning has given the Jew, as a Jew, his true place. How are the Jewish people to receive Jesus of Nazareth —as the Messiah by the gate of the Christian Church ; or directly as a race recognising their own Christ? Missionary Churches and Societies have worked, hitherto, only on the lines of the former ; the cases of the Rabbi Lichtenstein, of Hungary, and Rabinowitz of Russia point to the national idea and movement. To these two representative Jews of the present day, whose action has been so full of significance and hope, Dr. Somerville was resolved to go. He received the former in a secret interview at Szolnok, Hungary ; he sought out the latter at Kischeneff, Bessarabia, South Russia, in spite of every obstacle of distance, season, and passports.

Rabbi Lichtenstein, the official rabbi of Tapio Szele for the last thirty-eight years, was, five years ago, led alone by reading the New Testament to the truth that Jesus is the Christ. Seeking counsel secretly of Rev. Andrew Moody, Jewish missionary in Budapest, he submitted his written belief and was induced to publish the manuscript under the title of *My Testimony*, which thus begins :—"My testimony for Christ is so simple that I feel as if, were I to be silent, the very stones would cry out." The Jewish leaders, scandalised that a rabbi in office should proclaim this belief and yet be supported by his people, many of whom shared his opinions, failed to oust him. As a Jew appealing to Jews, he exclaims :—"My brethren, the gospel treasure is ours, let us claim it. The inheritance is ours, let us no longer stand aside and leave it to others." His national feeling is roused by the history of the sufferings of his people at the hands of nominal Christians. "The

jewel of truth is in the possession of these Gojim who have so shamefully used us; but though the jewel of gold be in the swine's snout, it is nevertheless the jewel." Christian baptism he has as yet declined.

From Tapio Szele he wrote twice to Mr. Moody. "I shall endeavour to pay my respects to that tried contender for God's truth, Dr. Somerville, only I must express my regret beforehand that I shall be obliged to come as a thief in the night, so that even my children in Budapest must not be made aware of my presence in the city." Again, "I long to see from face to face that reverend patriarch, Dr. Somerville, who like Father Abraham goes from place to place to build altars and to proclaim the name of the Lord." On 18th January the interview took place, as described by Dr. Somerville in the private chronicle of his mission; it was solemn, searching, affectionate, but publication of the narrative must be deferred. "He sat down and at once fell to work, Mr. Victor interpreting. An observation that fell from him about the veil on the mind led me to read to him, in the German and Hebrew, 2 Corinthians iii. 7. Then I took the story of Nicodemus as suitable to his own case, . . . the object being to lead him to confess Christ." His position was, that as a Rabbi unbaptized he could best lead his countrymen to Christ, and this he maintained throughout two interviews. He said that forty or fifty Jews attended him, and from 120 to 150 on the great holidays. The Rabbi's report to Mr. A. Moody of the conversations was this: "I received from this remarkable, youthful, divinely enthusiastic old man, impressions for all my life, which every one must feel whose heart God has awakened."

For a time Dr. Somerville was foiled in his desire to evangelise in Servia, the Government forbidding it for political reasons. A second application on a change of ministry was as fruitless as the first. At last, by the interposition of Mr. Francis Mackenzie (brother of Sir Kenneth Mackenzie of Gairloch), who has done much for Belgrade, Dr. Somerville and his grandson entered the capital—"We crossed the unfrozen Save, nearly as wide as the frozen

Danube." Not only did Mr. Mackenzie, whom he had met at Budapest, help his mission most powerfully, but he had for his interpreter and friend M. Mijatovich, who was at one time Servian ambassador in London, and his country's minister of finance. In the ex-minister's house and in a hall there were held services to which invitations by circular were issued. "We were told by Mr. Mackenzie that the King (Milan) was informed of my intended visit and was considerably annoyed at the idea. The Ministers of State, too, know all about it, and many do not like the idea of M. Mijatovich interpreting. Everything as regards religion here seems to be dead; there is little faith even in the elementary truths of religion. The people are absorbed in politics, and the idea that the hope of increased territory lies with Russia makes them exceedingly unwilling to run risks in offending the Greek or Russian Church." To eighty-seven of the *élite* of Belgrade, in the dining-room of the ex-minister, who said again and again, "the like of this was never heard before in Servia," the venerable preacher began the mission by expounding the words,—"Whom not having seen ye love." The next so-called "private meeting" in a hall consisted of upwards of three hundred "stalwart Servians,"—officials, priests, professors, students and ladies—some of them Jews, who listened to a discourse on Isaiah lx. 8, while a police shorthand reporter carefully took down the words. These the police prefect read next day and declared them "very good." "Mr. Mackenzie called in a high state of delight at the success of the mission, and urged a visit to Bulgaria, threatened with the dominance of anti-evangelical Russian influence. The arrangements were, however, made too late. After an interview with the aged Metropolitan of Belgrade, who kissed him and presented him with his portrait at the close of a conversation on Chrysostom, Dr. Somerville left for Bucharest, where he held a service, and crossed the Pruth from Roumania into Russia, where, after excessive hardships, he was met by Rabinowitz at the railway station of Kischeneff.

Joseph Rabinowitz went to Palestine to seek there for an

outlet for his oppressed countrymen from their misery under the Russian authorities. As he surveyed the desolation of the holy land of his fathers under Moslem rule, and contrasted it with the past and the future glories of Israel as well as with the prosperity of the Christian nations of the West, he was led, by reading the New Testament, to believe that the future promised to his race can be realised only by their accepting Jesus the Messiah. "All this desolation," he thought, "is due to the rejection of Jesus." Returning to his own town he preached the new truth, and the "Christ-question" became the sensation of South Russia. The late Bishop Titcombe, in 1883, wrote to Rabinowitz for an account of his movement, and the evangelical world became half-convinced of the genuineness of the man who ever told his countrymen,—"We have Abraham, we have Moses, we have David, but we have no Messiah, and we have no carriage to carry us safely where we wish to go. We are running in front, calling out for the Messiah, when we must go back to Calvary."

Mr. Wilkinson, of the Mildmay Jewish Mission, summoned him to an interview at Berlin and returned satisfied. He then visited London. Dr. Somerville was the first who went to the very heart of the movement, which is among the orthodox and rabbinical Jews as Rabbi Lichtenstein's is among the so-called reformed Jews. Dr. Somerville's confidential chronicle of the visit may now be published for the first time.

Kischeneff, *Friday, March* 2, 1888.—"Rabinowitz is an elderly but vigorous man, rather tall in stature; he has a deformed foot, which makes him halt, but does not impair strength. He has not much of the Jewish feature in his face and is unlike ordinary Jews. At the hotel we had a mutual explanation of our circumstances. . . . Dr. J. H. Wilson had written to say I was probably coming. . . . He told me I had come at a fortunate time, as to-morrow was the Sabbath, but not Sunday. He said he was to preach next day at ten a.m. and that his theme would be (2 Cor. iii.) about the veil on the Jewish heart."

Saturday, March 3.—"At ten we went to Rabinowitz's church. It is up a stair, and somewhat poor in its exterior. Its roof was 12 feet above the floor. There were the Law and the Prophets in rolls, while before them stood a lighted candle respectively. There were

some sentences written in Hebrew on the wall above the table, and some other fragments connected with them. . I requested Frank to mark down for me incidents and objects, and I record his notes. When we went in Rabinowitz, without a gown or any ornament, was standing chanting Scripture before the candles and the tablet. After some reading he kissed the Bible and laid it down again, then taking up the Law, he kissed it, and read from it Ex. xxxiv, about the veil on Moses's face. He bowed at the name of Jehovah before the tables on the wall. Then he prayed in German (Mr. Szalay says a very nice prayer), and then there was a special prayer for the Czar, at which all had to stand. He read from the Hebrew Testament (2 Cor. iii.), which was his text.

"He preached in Jargon for an hour all but four minutes, with prodigious animation, rapidity, and force ; he plainly is possessed of qualities fitted to give him influence over the minds of other men. I confess the reading of the prayers was rather offensively rapid, as was the reading of the Hebrew Scriptures. He seemed to think the veil to be the Talmud ; if this be correct it is a defective view of the veil, which has a much deeper and more comprehensive meaning. The auditory listened with attention, though there was no kindling in the eyes corresponding to the vivacity and gesticulation of the speaker. He spoke about the blood of Christ that alone could take away sin ; the address seemed to be to Israelites rather than to sinners in general. However, Rabinowitz has very distinct ideas as to the difference between apparent and real Christianity. The service lasted nearly two hours. Above fifty persons were present. . . . At his house I had an interesting conference with him. He speaks English a little and forces out his ideas through an obstructive foreign language. His youngest daughter, a remarkably nice looking and intelligent girl, knows English pretty well, and helped out the conversation. . . .

"Rabinowitz still observes the Sabbath, instead of the first day of the week, considering he has not authority from those who attend him to change from the seventh to the first day of the week, not that he personally has any objection to the observance of the Christian Sabbath. . . . His three daughters, one married, two unmarried, have been baptized by Mr. Venetianer (Reformed) at Rohrbach, in Russia near Odessa, and one man ; but I found Rabinowitz in great perplexity. It seems Venetianer has been found fault with by his superiors for baptizing any who will not become members of the Reformed Church, whereas Rabinowitz wishes that his congregation should stand apart from the other State-recognised denominations, and be known as the Hebrew Christian Church. . . .

"In the evening we had, including Rabinowitz's family, thirty Jews. These I addressed, Mr. R. and his youngest daughter both acting as interpreters for me. It was to me a most interesting occasion, and I

got some important things said to them. . . . At the close I went round, and, with the young lady to tell me the names of all, shook hands with each individually. The names were such as almost made me think that I was passing through the encampments in the wilderness. The names sounded so Israelitish. I gave Petrus especially counsel to remain attached to Rabinowitz. He is the only baptized man in the church except R. himself. With agreement to meet to-morrow we parted, greatly cheered by each other's society."

March 4, *The Lord's Day.*—"It was pleasant to hear Rabinowitz say that five years ago he had been converted, and since that time the Lord had saved his wife and his six children. He spoke with great enthusiasm of the Lord's having done this, so that I may say of him, as was said of Noah, that whatever may have resulted as to others, Rabinowitz has built an ark to the saving of his house. . . .

"When Rabinowitz began, he did not think his work would become so great. He felt obliged to preach, but it is difficult to work in Russia, where the gospel is never preached in the Greek Church. He only preaches to Jews, not only in Kischeneff but in all South Russia. The work enlarged, afterwards a great crowd came. He then asked Government for permission to preach and organise a special congregation apart from the Talmudic Jews, and he got it, but only imperfectly. . . . They called him by no name except that of a 'Christian.' They allowed him to take Jews out of the Talmudic congregation.

"Government looked over his sermons and could not say he belonged to any of the three sects. The Rabbis are allowed to teach the Talmud. He is regarded as a Rabbi, but one who teaches what he likes. He has many good Christian friends in the Greek Church at Petersburg, who call him a 'brother.' R. hopes to be allowed to organise a church, *i.e.* keep a register, and marry, baptize, and bury. (Mr. Faltin, Lutheran minister, said to Mr. Szalay that Rabinowitz's hopes were without foundation, that Government would never give him this register.) Rabinowitz said ten Jews are sufficient to form a church, but Rabinowitz has only Abraham Petrus as a baptized man in his church. Rev. Dalton at Petersburg, whom I have met with, and is a Lutheran, will not allow Venetianer to baptize Rabinowitz's people, unless all those baptized become Reformed. This Rabinowitz, who is strong in his own opinions, cannot agree to, as he wishes those who adhere to him to be apart from sects and to be simply Hebrew Christians. Venetianer cannot now baptize in his village of Rohrbach, the baptism must take place in a town, *e.g.* Odessa. . . .

"While we were communing, three Jews made their appearance, who had been at Rabinowitz's house the evening before and heard me. They were three of the six unbaptized Jews who were the most hopeful of Rabinowitz's congregation. I do not know whether they would

have come had they known Rabinowitz was there. They came to ask me what they should do. They were anxious to be baptized, especially for the sake of their children, they, the fathers being persuaded of the truth of Christianity. There are important civil benefits from which those who are unbaptized are excluded. This led to an interesting conversation, but what I elicited afterwards served to show how difficult Rabinowitz's position is, from being merely a preacher and not being able to discharge the other duties of the ministry. . . .

"Rabinowitz maintained a lofty position. He did not like what other parties were doing, making it easy for his Jewish people to be baptized, at the same time he said be could not help such occurrences, that God had called him to preach the gospel and that he must be content with that great privilege; meanwhile that he was going to Petersburg in order to obtain a register, so as to qualify him to do all the work of a pastor. (This I mentioned before, and have my fears that he may not succeed, which if he does not, his congregation will remain in considerable hazard.) Rabinowitz further said that he could not help if his people should under their difficulties, and the inducements given them to leave his following, be drawn away; as to their civil privations, which they ran risk of experiencing, it was becoming that they should suffer rather than yield, and he made use of this remarkable expression, that they had for centuries suffered for a lie, and now it was becoming that they should suffer for the truth. . . .

"I had a good deal of talk with Rabinowitz before starting. In all he said he came out well, saying that he had just two ideas that ruled within him—Christ and Israel. . . . No matter what became of him he was willing that the Lord should make use of him as He pleased. . . . He desired to live for the gospel. He expressed his willingness to come to the General Assembly in May. . . .

"On the whole, I have the greatest satisfaction in having made my way to Kischeneff. I have beheld in Rabinowitz a real man with the strong sensibilities of human nature, but one in whom the gospel has struck deep root, and one who, if he continue to be an earnest and prayerful student of the whole Scriptures, will prove in ways we may not be able to predict an immense blessing to his country and countrymen. Especially have I hope from the conversion of all his house. He reminds me of Crispus, the chief ruler of the synagogue at Corinth (Acts xviii), who, among the earliest converts there, believed, with all in his house."

Since that visit to far Kischeneff during the Russian snows of winter, a council, with committees in Glasgow and Edinburgh, has been established in London, to co-operate with Rabinowitz on his own lines, and build in

his town, under trustees, a Somerville Memorial Hall. To the General Assembly of 1888 the old man whom its predecessor had sent forth reported the general incidents of his mission—over eight thousand miles, in forty-eight cities and towns, his good words translated by twenty-eight interpreters to peoples speaking German, Bohemian, Hungarian, Servian, Russian, and Jargon. "Often," he exclaimed, "have I said that the word 'impossible,' with regard to the accomplishment of Christ's work on earth, ought not to be found in the believer's vocabulary. The extension of God's kingdom shall not stop for lack of money, nor shall any power avail to stay its progress. No power of king, emperor, or czar; of police, of pope, or spiritual potentate; not the madness of scepticism or superstition, of atheism or heathenism; not all the resources of the prince of the power of the air, are able to hold the ground before the Lord Jesus acting through the sympathy, faith, and prayers of His people. For my part, were I not now nearing the close of my life, I should go forward with more confidence than ever, to-day, in Christ's unrestricted promise: '*If ye have faith, nothing shall be impossible unto you.*'"

CHAPTER XV

1888-1889

THE TESTIMONY AND THE TRANSLATION

In Inverness at the General Assembly—Last testimony on Foreign Missions—Seven young missionaries—In the General Assembly of the Established Church—Last testimony on Missions to the Jews—An eye-witness on the scene—The latest view of the ingathering of Israel—Emotion in the Assembly—Visit to the Perth and Argyll Highlands to confirm the churches—Dr. Andrew Bonar's Jubilee—Horatius Bonar's death—Last entries in Somerville's journal—His last sermon—The song of Moses and the song of the Lamb—The last days at Kirn—The last moments on earth—Death—Burial service—In the church—At the grave—Looking forward to the Resurrection—A stream of eulogies—Dr. Somerville's services to Glasgow as a sanitarian recalled—His life and character summed up in joyous persuasiveness—His thousands of converts.

One result of Dr. Somerville's missionary tour through the Highlands was that his Church, most conservative of ecclesiastical bodies up to 1888, held its General Assembly in Inverness. Under the moderatorship of Dr. Gustavus Aird, of Creich, a Gaelic patriarch almost as picturesque in his appearance as his predecessor of 1886, that Assembly became a memorable gathering. The citizens of the capital of the Highlands, of all ecclesiastical and economic shades of opinion, showed a most catholic hospitality to the seven hundred members and the many visitors from the south and from other countries. The Act of Parliament passed two years before to give security of holding and save from eviction crofters with at least a year's tenure, had begun to do justice to the people and to the country. Represen-

tatives of lonely and distant parishes learned what Dr. Somerville's mission had begun to teach them—the true evangelicalism, which has since been spreading the light and liberty of Christ's teaching among the new generation.

In Dr. Somerville's career the occasion was remarkable for the very able utterance which he gave, virtually for the last time, on the subject of foreign missionary enterprise. Seven young missionaries were sent forth from the General Assembly, two of them, brothers, to South Arabia (to succeed Mr. Ion Keith-Falconer) and the Wilson Missionary College, Bombay; two to the Duff Missionary College in Calcutta; one, a medical missionary, to Central India, the scene of Stephen Hislop's early labours; one to North Kafraria, and one to the Livingstonia Mission in East Central Africa. Gathering up the fruits of his long experience, his sanctified common sense and ardent zeal, Dr. Somerville, at the request of the Moderator, delivered this charge to the seven young missionaries, before the greatest audience that even Inverness had up to that time seen:

"This is a memorable day for missions, a memorable day for the Free Church of Scotland, and a memorable day for Inverness. It is a striking circumstance that to-night we have the largest contingent of new missionaries set apart at any one time by the Free Church as about to proceed to the foreign field. You are seven in number, and may be fitly considered to be represented by the rainbow with its seven prismatic colours. I leave you to select the ray which you may severally prefer each to symbolise himself. The prismatic colours are individually all lovely—red, orange, yellow, green, blue, indigo, and violet; and when united form beautiful white light. May your testimony be so combined as to diffuse the pure white light of the gospel among the dark nations of the world. Four of you are destined for India, two for Africa, and one for Arabia—a number more than half of the little company to whom the Lord gave special charge to evangelise the world.

"You are so many that I must address you together and not individually. The regions you are going to are so

different that, though I have visited nearly all of them, it is impossible to speak of them in detail, and the duties to be discharged by you have already been laid down by the committee of the Church, so that it would be out of place in me to descant on these. What remains for me to speak of is chiefly the spirit in which your mission should be carried forward.

"1. Let me notice the supreme importance of maintaining spiritual life in your own souls. You are going to countries where in most cases you will be surrounded by unspeakable temptations. However alive to danger you at present may be, it will not be till you are out in the field that you will realise the noxious character of the influences that will beset you. It is not merely the atmospheric malaria, such as has fevered and slain so many heroic missionaries, that you will have to dread, but the deadly miasma rising from the incredible pollution of heathenism, which, insinuating itself into the soul, enervates, paralyses, and threatens to destroy its powers, and so renders the missionary incapable of doing his Master's work. Let your first duty be to care for your own spiritual health, to maintain uninterrupted communion with Christ, and to live upon Him. Remember Christ's words, 'Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.'

"2. In order to this, be faithful students of the Scriptures. Let the word of God be your constant companion and counsellor. Beware lest any influence should come in the way of your reverential acknowledgment of its inspiration, authority, and all-sufficiency. The Bible is from beginning to end the Word of the living God. If we lose our faith in the Bible, and our attachment to it, the Bible will not suffer, the loss will be our own. The Bible will remain, as it has done, unimpaired in strength, grandeur, and magnificence. Like the lighthouse on the rock, it defies the hurricane. The fogs of scepticism, superstition, ignorance, and imposture may gather around it, and for a time obscure the brilliancy of its beam. The surge of human passion, the waves of

irreligious worldliness and enmity to God, may roll up its white shaft and for the moment overtop it with foam and spray. The whirlwind of recreant unbelief, the howling blasts of agnosticism, materialism, atheism, and proud science may rave and strike furiously against it, but the divine pharos will still abide—aye, till Christ shall come again—its foundation secure, not a stone of its fabric displaced, its light streaming tranquilly athwart the gloom to assure the agitated heart. By all means gather daily all the instruction you can from the Bible in the original languages, Hebrew and Greek, but let me urge you to study with undiminishing assiduity the English Bible. With the Bible in your heart, in your hand, and on your lip, no power in earth or hell shall be able to withstand you.

"3. I need not say that nothing must be allowed to interfere with personal devotion to your work. You are missionaries of the Cross, and whatever be your occupation, always bear in mind that your life has for its high and immediate object the conversion of souls to God. You severally have various departments of the work to fulfil—teaching, preaching, healing, and artisan mission service. But whatever be the department you are to occupy, remember in all you do and every hour of your life you are to act as the ambassador of Christ. If you teach, teach as He did; if you preach, preach as He did; if you heal, heal as He did; and let the artisan missionary ever keep in his eye the glorious Carpenter of Nazareth.

"4. Be men of common sense. While keeping to the lines laid down in Scripture, be ever ready to adapt yourselves to circumstances. You may find certain expedients advisable abroad which you might not think of at home. Have your eyes open to observe everything around you. Be willing to accept counsel, profitable example, or suggestion from every fellow-labourer. Be clothed with humility, and never be above learning from any quarter.

"5. Keep the peace with all your brethren, whether of your own or other Churches. Never speak against brother missionaries. Be assured bitter words, and even thoughts,

about brethren are certain to recoil. Though it may not suggest itself to you just now, experience shows that temptation to dissension is one to which labourers in the field are peculiarly exposed, and few things tend more to prevent the extension of Christianity, and to confuse the mind of the heathen, than strife among the followers of the Lord Jesus. From all I have seen in different parts of the world I would say that the tares which the great enemy of man most successfully casts into the field, whereby to injure, choke, and destroy the work of God, are the suspicions, contentions, and jealousies which he sows among brethren.

"6. Pay scrupulous attention to your bodily health. It is a duty not merely to yourselves and to your families, but to the Church of Christ, that you carefully watch against everything that may impair bodily vigour. The Church of Christ suffers the deepest injury when, through any imprudence or inattention to sanitary regulations, disease attacks the missionary, or imperils his life. Beware of exposing yourselves to the rays of the sun for however short a time, or remaining in wet clothes, or drinking water from the wayside. It is to be regretted when, through inattention to ordinary precautions, some noble spirit is called away from the field, and when, in consequence of the rashness and culpable heedlessness of a missionary, persons are deterred from engaging in missionary work.

"7. Once more, write home frequently, not merely to a business committee, or that your relatives should be informed of your welfare, but that a continued interest in your work may be taken by Christians at home. The importance of drawing out sympathy, and consequently prayer, for success in your work cannot be over-estimated. Write to your ministers with whom you have been connected in Scotland, and request them to read your letters not only to the congregation but occasionally to the presbytery. This will ensure a widespread and intelligent acquaintance with your work and with the country where you labour. Constantly bear in mind that intercession of

Christians is an essential requisite for success; and that if you be strong in the Lord's service, though alone, you will become tenfold more strong if you are sustained by the sympathy and intercession of others.

"In conclusion, before the Moderator commends you to the Lord in prayer, I have to say that, as a love-token from the Assembly, a copy of the *Life of Dr. Carey*, written by the Secretary of our Foreign Missions Committee, will through the Moderator be presented to each of you."

The Moderator engaged in prayer, and thereafter Psalm cxxi was sung by the vast assembly.

These are golden words which express the ideal of the venerable speaker, and unconsciously describe much of his own career. A copy of this modern apostolic charge is given to every foreign missionary sent out by his Church. It may well be pondered by every missionary and worker for the Master, as William Carey was wont to strengthen his soul, after meditating on Abraham's mission and the Book of Isaiah's promises, by recurring to Andrew Fuller's charge.

Only less notable was Dr. Somerville's last oration, delivered a year after, on the allied subject of the Jews and Christian missions. Although two years of continued service had weakened his strength since he had preached Christ in the streets and halls of Athens, and in the cities and villages of the Hellenes, he debated with himself whether to spend the spring of 1889 in another visit to complete the work there begun, or to do in Holland the evangelisation he had laid on the ministers of its Reformed Church in South Africa when he was among them. The Netherlands and their peoples, Christian and Jewish, were much in his heart. The complete toleration of their constitution, the Presbyterian government of their reformed Church and its needs, and the whole tendency of their history, were ever inviting him to do there the work of an evangelist. But there came to him another call, which he felt to be imperative as giving him a unique opportunity to stimulate others to follow up the pioneering work of

his later life. The Rev. Dr. Alison, and the Established Church of Scotland's committee for the conversion of the Jews, invited him to address its General Assembly.

With the catholicity of all true followers of Him who prayed the Father for the unity of His body, the Church, Dr. Somerville had encouraged, and been encouraged by, the Scottish missions to the Jews in the Levant. Besides, was this not the Jubilee year of the mission which the old Church of Scotland had sent forth to the Jews under his own companions, the evangelical M'Cheyne and A. Bonar, Keith and Black? When, soon after, at the disruption of 1843 the six Jewish, like the fourteen India missionaries, left their livings along with their brother ministers in Scotland for conscience' sake, the Established Church in time sent forth its own representatives to Jews and Hindoos. With these, all questions of property and state connection laid aside, the Free Church of Scotland's missionaries ever rejoiced to work. Somerville was following in the footsteps of Alexander Duff and John Wilson, and obeying the Lord's charge to His disciples, when, with deep emotion, he accepted the official invitation of Dr. Alison. The General Assembly appreciated the spirit which dictated that acceptance when Dr. Gloag, Moderator, the Earl of Hopetoun, its Lord High Commissioner, and all the members and public, rose to their feet to welcome him, as Dr. Alison introduced him with the remark that he had come among them with the cordial approval of the Free Church of Scotland,—a happy augury, not only for the Jewish missions but for the relations of the two Churches. But an eye-witness may best picture the scene[1] on the 28th May 1889:

"The reception which was accorded to the Rev. Dr. Somerville was the most pleasing feature in the proceedings of the Assembly, and will not soon be forgotten by those who witnessed it. The Rev. Doctor, who has attained a patriarchal age, is still a tall, erect, handsome man, and with his benevolent expression and beautiful white hair

[1] The *Border Advertiser's* special correspondent, Rev. Jardine Wallace, minister of Traquair, Innerleithen.

flowing down his shoulders, might stand for a benignant picture of the St. John of Patmos. He is well known as an enthusiastic evangelist, and especially as the apostle of the circumcision, who has preached to the Jews in many lands and made upon them a deep impression. The hall was crowded on the occasion, and when Dr. Somerville was introduced by Dr. Alison, and stood up to speak, the whole house rose *en masse* in respect to him and hailed him as a king. A Free Church minister had never spoken in the Established Assembly, we suppose, since 1843, and the movement was a spontaneous and generous impulse of homage. For a few moments the venerable Doctor was overcome with emotion and unable to proceed. Possibly thoughts of bygone days and an undivided Church rose up before him. Possibly he felt like the Minstrel in Scott's immortal poem:

> "'And scenes long past, of joy and pain,
> Came wildering o'er his aged brain.'

At anyrate the audience cheered him in full sympathy, and 'the old man eloquent' at last got under weigh and pled the cause of Israel with trumpet-tongued enthusiasm. It was a magnanimous appearance, and it was crowned by the magnanimous gift of 100 guineas from Dr. Somerville's family to the Jewish Mission of the Church of Scotland. This exchange of courtesies reflects credit on both Churches, and the lesson is an obvious one. Let these courtesies be continued, and let bygones be bygones. When many are doubting the very existence of a God, it is stupendous folly for Christian men to stand aloof on the strength of some petty scruple. Why should we pick up the old rusty weapons of controversy which fell from the hands of our forefathers? If rival statesmen walk arm-in-arm after a heated debate, discussing the merits of blue china, why cannot ministers of different communions discuss the spread of that gospel which is dear to all, or go a step further and join forces and Missionary Boards in foreign lands? Dr. Somerville, at least, has broken the ice and taught us a lesson in good manners."

Having first done justice to the Church's missionaries at Smyrna, Constantinople, and Salonica, Dr. Somerville for three-quarters of an hour, with fresh and sometimes vehement eloquence, expounded from Holy Scripture "The Ingathering of Israel":

"Readers of the New Testament are sometimes surprised that so much should be said in Scripture on the subject of the conversion of the Gentiles. The opening of the gates of Divine privilege to the Gentiles is described as a mystery, 'which from the beginning of the world hath been hid in God'; 'which in other ages was not made known to the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit.'

"This mystery was appreciated very fully when the gospel was first promulgated among all nations; but after the lapse of so many centuries it has ceased, to cursory readers of the Word, to be at all a matter of surprise. The Jews in fact in our modern eyes are apt, as a people, to be regarded as insignificant, while the Gentiles, comprising so vast a proportion of the world's population, occupy almost exclusively our attention. So much is this the case, that some are inclined to turn away impatiently from the little nation of the Jews, so strangely impracticable and yet who are so costly to reach. But, if the bringing in of the Gentiles to the possession of Israel's privileges is declared to be a mystery, it must be remembered that there is *another mystery* to which devout readers of the Word are implicitly bound to give heed. This forms indeed the second branch of the great mystery of God, and is no other than the restoration of Israel to the favour of God. This is intimated in the words of the apostle, 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.'

"When this consummation—that is, Israel's restoration—shall take place, its value will be estimated not by the

number of the Israelitish people brought in, but on quite other grounds. It will be shown to be bound up with the glory of God and the eternal interests of the world. We know how sternly the Jews resisted the idea of the Gentiles being admitted to the privileges of God's covenant with Abraham, and how dreadful was their mistake. Let the Churches of the Gentiles beware, at this late hour of the world's history, not perhaps of resisting the re-entrance of the Jews into their own privilege, but of yielding to unbelief in the promises of God, and of betraying apathy on the subject of Israel's conversion. By such neglect we shall assuredly commit a perilous mistake and incur the displeasure of the Lord. It is in the contemplation of this twofold mystery, when Jew and Gentile shall be brought home, that Paul, as if he saw like John in Patmos the new Jerusalem descending out of heaven from God, and beholding the harmony and grandeur of the Divine dispensations exclaims, 'O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . .'

"Our Foreign Missions await the conversion of the Jews, for success. Instead, therefore, of saying, 'We have so many nations of the Gentiles unevangelised, why spend so much time, attention, and outlay, upon one insignificant people—the Jews?' let us bear in mind, that the conversion of that small nation is necessary in the Providence of God for the spreading of the gospel throughout the world.

"It is not difficult to see how the conversion of Israel is fitted to have a powerful impression on the Gentiles, since by it there shall be given the most emphatic illustration which the world will have seen of the vastness of Divine forgiveness on the one hand, and the efficacy of Christ's precious blood on the other; in a word, of the power of Christianity. To this display of Divine Grace reference is made by the apostle when he says: 'And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I

shall take away their sins.' The sins of Israel have been as a nation aggravated beyond all ability to estimate. On their head has rested the ignominious rejection of the Messiah promised them for so many ages. When the Son of God came down from heaven to save them, they treated Him as the vilest of malefactors; they regarded Him as a blasphemer; nay, as Christ declares, they called Him Beelzebub himself. They nailed Him to the accursed cross, and while the Gentile governor shrank from delivering Him to death, 'Then answered all the people, and said, His blood be on us and on our children.' Thanks be to God these terrible words were not announced from the compassionate lips of the Lord Jesus. It was the people in their madness who imprecated this curse on their own head. But on Israel's repentance—and that will surely come—there will be the forgiveness even of that sin. The day is hastening when that blood shall indeed be on them and on their children, not to condemn, but to save them. . . .

"If the Israelitish nation is not so large as others, it possesses this peculiarity, that it is scattered over the face of the earth. Their dispersion now is as remarkable as was their phalanx-like unity of old, when they journeyed from the Red Sea to the Jordan. Who may not perceive in this arrangement of Providence a preparation for the widely extended blessing that Israel is to prove to the world? At present they resemble unlit torches, erected at intervals over the earth, and are unrecognised in the darkness that prevails; but when the day of conversion comes these dull, and in a spiritual point of view profitless, torches will be gloriously kindled, and by their brilliant illumination will make manifest in every land the glory of the grace of God. . . .

"The time is now far gone since the day of Israel's sad rejection of Jesus, and when the Lord said, 'Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.' In these words Jesus gives assurance that the time will certainly come, when Israel shall acknowledge Him as the Messiah, though I

admit that the language implies that a protracted period would elapse ere they did so. How long this dreary time of rejection may continue we cannot say, but eighteen centuries and a half form a long interval since the words were spoken—no less than three centuries and a half longer than Israel had been constituted a nation. Can it be wondered at that we should now be looking out for the predicted day when the Messiah shall be acknowledged, and that, like Anna the prophetess and her friends, we should be anticipating the arrival of redemption in Jerusalem? . . . From what has come under my own observation, I expect that the veil will rapidly drop from the eyes of this blinded people, and that perhaps that great revolution, foretold in Scripture, will occur with the suddenness of a flash of lightning in the mind of the weary tribes of Israel. . . .

"When the Gentiles were admitted to the privileges of Israel, the inspired record declares that one special end to be attained was 'that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.' But when the long waited-for event of Israel's restoration shall take place, and when the twofold mystery of the inbringing of both Jew and Gentile shall be fulfilled, there will be an altogether new celebration of that manifold wisdom of God on the part of these principalities and powers. If there be joy in heaven over one sinner that repenteth, what shall be the hallelujah there when the entire nation which crucified the Lord of Glory shall be gathered home? Is it not to this Voice of Jubilee that the Scripture refers, when, as we believe with an eye to the national conversion of Israel, God, having announced from heaven, 'I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee,' forthwith gives signal to heaven and earth in those thrilling words, 'Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.'"

When the emotion roused by such words, delivered with the fire of prophet-like enthusiasm, had subsided, the Rev. Dr. A. Scott, leader of the House, said: "I congratulate the General Assembly on the presence in our midst of the venerable apostle of the Churches, and I propose that the Assembly express to him hearty thanks for his visit, and for his noble advocacy of the mission to the Jews. He comes before us as the companion and representative of the men who founded this mission, many of whom have fallen asleep, though he and Dr. A. Bonar remain unto this day; and when we remember the services rendered by Dr. Bonar and by Dr. Somerville to the cause of Christ at home and abroad, we may well be thankful to find them both so vigorous, and may well pray that their lives be long continued in this world to the Church of Christ."

To Rev. Dr. Gloag, the Moderator, Dr. Somerville thus formally expressed his acknowledgment—

"Glasgow, *May 30th*, 1889.

"Very Rev. Sir,—I mentioned to you on returning from Holyrood yesterday evening, that I was somewhat at a loss how to express my sense of the kindness shown me by yourself personally, and by the members of Assembly on Tuesday last, when I had the honour of addressing the House. You were good enough to indicate that I might write to you a letter, the import of which might be read to the Assembly. From the public notice in to-day's paper of my son's letter to Dr. Alison, however, I feel it would be injudicious and even intrusive on my part to make any further reference to the matter, and I would respectfully consider it more advisable that this letter should be regarded as entirely a private one to yourself. I feel assured at the same time that you quite understand my sentiments on the subject.

"It has been a source of great gratification to me to have been received as I was. I am, very rev. sir, yours respectfully, "A. N. Somerville."

The occasion and the effort were worthy to be placed

side by side with Dr. Norman Macleod's address to the same ecclesiastical court on his visit to India and its mission to the Hindoos. The summer at least was still before Dr. Somerville, and he must devote it to his Father's business. The physician forbade him to preach, yet he would confirm the churches by a visit to some of the Highland manses, and salutations—that is preaching—to the congregations which he had addressed in 1886-1887. During the month of July 1889, accompanied by his son James, he passed from Pitlochrie through twenty-six parishes in Perthshire and Argyllshire. With aged saints like Mrs. Barbour of Bonskeid he had much spiritual communing and Bible talk. When his companion was ascending Ben Nevis, which his aged limbs could no longer attempt, he spent the waiting time in driving nine miles to Kilmonivaig, where "we had some profitable conversation, with prayer." At Oban, in the hotel, he stumbled on Count Bernstorff of Berlin. At Inveraray, on the third Sabbath of July, he conducted the last of the evangelistic services of his long life, preaching in the Free church on the Holy Scriptures. On 22d July he reached home (while his companion just managed to scramble into a train for the Keswick Convention of that year), "having completed, not only safely but comfortably and usefully, this volunteer expedition to Perthshire and Argyll."

In the previous November he had taken part in the celebration of the ministerial jubilee of Dr. Andrew Bonar, as representative of the Presbytery whose address to his old college companion he wrote on this key: "What a solemn consideration it is that any one of us should have been in the ministry of the gospel for fifty years! It is only the dulness of our sensibilities that prevents our realising the momentous character of such a trust." His life-long friend replied to this and similar addresses: "My two brothers and I have received from the Lord the wondrous privilege of a fifty years' ministry, and our great-grandfather, the minister of Torphichen, not only finished his jubilee but laboured for years afterwards. Not unto us, but unto His name be the glory!" The time was at

hand for the removal, first of Horatius Bonar, and then of Alexander N. Somerville. These are the last passages in Dr. Somerville's fitful diary :—

Glasgow, *Sabbath, July* 28, 1889.—"Attended Free Anderston church. Mr. James Blair ordained elder. I presided, by Mr. Adamson's request, at meeting of session to-day."

Monday, August 5.—"Attended the funeral of Dr. Horatius Bonar, Edinburgh."

Sabbath, August 11.—"Preached Dr. Bonar's funeral sermon in afternoon; text Rev. xv. 3—'Song of Moses the servant of God, and the song of the Lamb.' Mr. Lundie of Liverpool preached in the morning."

Monday, August 12.—"Attended Mrs. Gordon's funeral, who died suddenly: conducted prayer on the occasion. Called at Dr. Laughton's.[1] He had met with an accident, and is still in Aberdeen. Also, for Rev. John M'Farlane, late of Greenock."

Sabbath, August 18.—"Mr. Bose (Bengali missionary), from India, dined with us."

Thursday, August 22.—"The sadness of the death of the Rev. Mr. Shaw of Toronsay and Salen, with its accompanying calamities, has reached me, he having died suddenly, and having expired two hours before his wife's arrival. . . . The two sermons on Dr. H. Bonar's death, by Mr. Lundie of Liverpool and myself, are being printed by the congregation in Edinburgh."

The sermon called forth this letter from Dr. Andrew Bonar :

"Arran, 27*th August* 1889.

"My dear Friend and Brother,—Your sermon preached with reference to the death of my brother reached me here, and has (along with Mr. Lundie's, given in the *British Weekly*) furnished me with very much that might help to make this bereavement really sanctifying. I like your sermon very much, though I daresay had I preached it I would have interwoven more of special details. How solemn it is to be writing about familiar friends who have 'departed to be with Christ.' Horace has spent the summer on the 'Mountain

[1] See page 13.

of Myrrh and Hill of Frankincense'—perhaps often remembering those left behind, and wondering when they may arrive? Many thanks, dear brother. Yours affectionately,

"ANDREW A. BONAR."

Very significant are the words of the preacher's last sermon on such a theme, spoken within five weeks of his own sudden call to join in the "Song of the Saints." The scene is the prelude to the outpouring of the seven last plagues or judgments, of which the reverend student attempted neither to guess the period nor to give the interpretation.

"What is the method by which God has chosen to introduce these terrible things to the notice of the Church? It is not by a blare of trumpets, nor by the wail of those enduring unutterable anguish, nor by thunders that make us vibrate, nor with terror, but by music and by a Divine song. This music proceeds from a mighty host, who, after a conflict in which they have been willing to yield up their lives for the testimony of Jesus, are represented as now standing on the sea of glass mingled with fire, not any more clad in the armour of God, but holding in their hands the harps of God.

"In these circumstances, the voice of heavenly harmonies is heard pealing from on high, and as in Bethlehem at the birth of Messiah the shepherds heard the angelic host singing in the sky, 'Glory to God in the highest, and on earth peace, goodwill towards men'; so now, though it is no longer a choir of angels who appear in the celestial vision, but a host of redeemed and faithful men, the sounds which fall upon our ear are those of rejoicing and praise. They sing a hymn of triumph, whose title is 'The song of Moses, the servant of God, and the Song of the Lamb.' Not only, however, is the *title* of the hymn given to us, but as in the case of the shepherds, the very words of it, which are to this effect:

"*Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.*

"That these heavenly choristers, standing on the sea of glass, should sing this song, is a joyous acknowledgment on the part of the Church of God that all that may have seemed dark, mysterious, and at times inexplicable under the law and under the Old Testament, is perfectly reconcilable with the gracious character of God. . . .

"What may we understand to be 'The Song of the Lamb?' It

is the acknowledgment by the Son of all the great, marvellous, mighty, and holy acts by which the Father carries forward His Divine purposes, all of which are summed up in the New Testament. It is the acknowledgment by the Son of all the Father's marvellous love to a lost world. It is the declaration of the covenant by which the Father gave a people to Him for their redemption, promising to Him the heathen for His inheritance, and the uttermost parts of the earth for His possession. It is the acknowledgment that all the Father's resources of wisdom, love, and power are exercised in the protection and defence of His own, and that all events shall work together for their good and for the glory of God's name. . . .

"The lesson from the song, for us in this world, is the encouragement to maintain our souls in patience under the most disastrous circumstances and occasions of poignant grief. The terrible vials of Divine judgment are here introduced to us by Divine song; let us carry in faith the idea of this Divine minstrelsy as the welcome to be given by ourselves even to the most alarming and trying events, whether in our persons, our families, our Church, or in the world. In all circumstances let us participate with those who stand upon the sea of glass, singing the song of Moses, the servant of God, and the Song of the Lamb.

"The Lord Jesus taught us to pray, as our first petition, 'Hallowed be Thy name, Thy kingdom come.' This prayer has been offered for nearly nineteen hundred years, and is now being offered by a greater multitude of worshippers than ever before. May we not be assured that that prayer cannot fail in any case of being answered, however the event is to be brought about? It will most certainly be found that not only shall that kingdom by its invincible power crush and disintegrate all the oppositions which the world and the forces of hell can devise and set up against it, and, as is emphatically implied in Christ's word, pulverise everything that superstition, scepticism, and atheistic ungodliness can rear against it, but that this kingdom shall utilise for its own purposes the mightiest forces of evil and turn them all to the honour of the Lord and the good of men. Meanwhile, let us patiently wait till the Lord come, until all His purposes shall be accomplished. Of one thing we may be assured, that nothing shall avail to set aside the great truth of the preciousness of that redemption wrought out by the Lord Jesus. . . .

"As ages roll on, the redemption which Christ has purchased with His blood will only become more valuable to us, and it is a delightful thought that never will that redemption be found to be so precious as on that day when we stand in resurrection glory at the great King's right hand. The Lord Jesus, who died to save us, will come again. He will gather before Him all His own. Not till that

day, when the myriads of the saved shall stand revealed to each other,—when the misery from which they have been delivered shall have been shown them in the perdition of the lost,—when the countlessness of the sins, pardoned in each case, shall have been laid to heart,—when the beauty which the Lord has put on them all has been made manifest,—when the eternal weight of glory in reserve for them shall stand out to view,—when the holiness of the society, with which alone for the future they are to be associated, shall be realised,—when they shall be conscious that sin shall trouble them no more, that sorrow and sighing have bid their last farewell, and that God Himself is their inheritance for ever—not till that day, when they take it fully in that all this, and every blessing they receive, or ever shall receive, they owe to the death of their King, shall those who are saved apprehend, as they will then do, the power of His cross.

"When the great work of judgment is over, the King shall rise, and, looking round on that mighty throng, stretching beyond the range of mortal ken, shall give signal, and say, 'Let us go, the work is done. There remains no more for us to perform.' And, when the King shall say to those on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world,' is it too bold a stretch of imagination to suppose that the innumerable multitude, exchanging glances with each other, shall gather after Him, and surge and sway, like the waves of the sea, as He passes onwards? Shall they not, under incontrollable impulse, take up that song, sung in heaven so long ago, 'Thou hast redeemed us by Thy blood,' 'Thou hast redeemed us by Thy blood,' 'Redeemed us out of every kindred, and tongue, and people, and nation,' and so 'go away into life eternal,' as their King Himself promised on earth so long before?

"Oh, may we all be among that glorious throng, all of us, saved by unmerited grace alone; but, be it riveted on our heart that unless we learn to sing that song now we shall never have our lips opened to sing it then. AMEN."

At the pleasant watering-place of Kirn, on the Clyde, he spent the next four weeks, much engaged in dictating and signing letters to cheer and instruct some of the converts he had gathered in from all lands and of the friends he had made. To one in Scotland, who had written to him—"I will fight no more, it breaks my heart," he promptly replied, "Let us have good courage, faith, and hope. The heavens may open suddenly over our missions. Nothing is to be gained by despondency, but everything is

to be accomplished by trust in the faithfulness of God and in the sleepless watchfulness of Him who gave us His commission in Matt. xxviii. 19-20." His last letter seems to have been a long and loving epistle to a group of converts and Christian workers in Austria, of whom two years before he had written—"Of the thirteen persons who met me eleven had never seen a copy of the Scriptures till they were brought in contact with evangelistic services." To them, also, baffled by intolerant laws and priest-ridden officials, his message, as it reached them with the news of his departure, was, "Persevere in spite of all difficulties, the Lord is with you!"

The aged saint's last public act was catholic like all his life—he took part in the service of Holy Communion in the United Presbyterian church of Kirn, where he led the people in prayer. None had been more sad than he when the negotiations for union between that Church and his own had been broken off by the pressure of a minority. That sacramental service was on the 8th September. On Friday the 13th he felt an access of weakness, but on Tuesday the 17th he was strong enough to journey home to Glasgow. The early hours of Wednesday found him restless, but with the sunshine there came the old cheerfulness, and he talked freely with Dr. J. D. Maclaren, and with his wife, his three sons, and a son-in-law. As two of his sons were raising him in the bed he brightly said:—"I am in the hands of the Philistines," to which the reply came, "No! you are in the hands of Samson." Then, after a pause, he exclaimed, "Oh! what's this?" as he placed his hand on his heart. In a moment, as he lay in the arms of his son James, his spirit was with the Lord Jesus. To the question of his wife, when she again entered the room, "Is he suffering?" the reply was given, "He is in heaven."

Felix etiam opportunitate mortis, as to Robert Leighton when he had his desire and found death in the solitude of an inn, applies to the manner of Alexander Somerville's dying, with a meaning which Tacitus never knew. The words that best describe his life, work, and joy, mark also

his death. To him life and service, whether here or hereafter, were all; death was nothing to be either feared or mourned. When the news of his departure reached Miss E. Mirrlees, his wife's cousin, she wrote:—"The word of promise that came to my mind was,—'They shall *walk* with Me!' It may be now that he is in fuller work. Like old George Herbert, may we go through life ever hearing 'the bells ringing of the church beyond the stars!'" The pen of his younger daughter shall describe the rest:

"When my father was dead he was dressed in what might be called his 'working clothes,' the suit he last preached in. His hair was brushed out and the little velvet cap, that he always wore in the house, put on. A thick red cloth was thrown loosely over him, removing all angularity. Some of the old and worn look had passed from his face, and it was a beautiful sleeping saint awaiting the resurrection, that lay before us. In black coat and white neck-cloth he looked as if he might be taking a short sleep just before preaching. It was an old injunction laid on James, when, in Holland, they followed a funeral, that he should be buried in his ordinary clothes; and he said to me years ago that he wanted to have a little mud on his boots.

"The room was bright with asters and gladioli; for had he not a remarkable love for flowers? There he lay—

> "'Like a warrior taking his rest
> With his martial cloak around him.'

"His funeral was a means of grace and a point of new departure for many. We felt it must be like *the man* in every way, and *preach*. On Monday morning, 23d September, the coffin with its precious treasure was quietly taken to Free Anderston church. A bier had been erected for it and covered with maroon cloth, which hung in warm folds to the floor, the position being as if Dr. Somerville had been addressing the people and then lain back. There was no black drapery in the church, except a little on the pulpit, which was empty. Against the bier

were hung or laid the many beautiful wreaths, real heart offerings, that came in from far and near, one even ordered by cable from America. On the coffin itself lay the family wreath, also a little sheaf of newly-cut ripe wheat, and the weapon of warfare, the Bible, the sword of the Spirit, the gift of the National Bible Society. At the head of the bier stood two tall, moss-covered vases, each containing a trophy, of scarlet gladioli. These glorious flowers, in strong contrast to the black of the pulpit immediately behind them, like branching lamps blazed out their triumph over death. To those who had ears to hear it was like a shout! Six palms, three on each side, stood like a guard of honour. They hung so calmly over all, reminding of the scene in Revelation, where to those who have borne earth's intolerable heats is given the refreshment of green pastures and still waters, and where the victors have palms in their hands. 'Palms,' the word is synonymous with 'victory.' 'Death is swallowed up in victory.' 'We are more than conquerors through Him that loved us!'

"The building was crowded, very many ladies being present. The gathering was in itself a witness to the variety of fields of work in which my father's life had been spent. Six of the young men who had accompanied him on his missions came to his funeral. One had risen at 3 a.m. and travelled by goods train in order to be there, carrying out a promise made in South Africa. The choir was augmented by members of the United Evangelistic Choir, etc. Among those specially invited were the office-bearers of the congregation and the members of the Free Presbytery of Glasgow.

"Around the bier sat the sons, sons-in-law, grandsons, and other relatives, and with them was Dr. Andrew Bonar, my father's oldest surviving *friend*. On Willie's knee was his son Neil of two years and a half—little 'A. N. S!' My mother, invalid as she is, sat near with her daughters and others around her.

"Dr. Colin Mackenzie, Moderator of Presbytery, presided. He drew attention to the texts

"'*Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.*'—Rev. iii. 20.

"'*Go ye into all the world, and preach the gospel to every creature.*'—Mark xvi. 15.

"'*My Beloved is gone down into his garden . . . to gather lilies.*'—Song of Solomon vi. 2, which appeared on the hymn sheet, as emblematic of Dr. Somerville's ministry. The first is a text from which he had preached on many occasions over the whole course of his ministry. Of the second he was himself the personation, it might be said the incarnation; while the third was the subject of a favourite and much blessed sermon seldom listened to with dry eyes, and now he was in his turn the lily gathered by the Great Beloved.

"The service commenced by the singing of the hymn '*Jesus thy blood and righteousness*,' to the tune of 'Samson,' and it was a true confession of faith. Then Dr. Laird, Moderator of the Free Church of Scotland, prayed, and was followed by Mr. Taylor of Kelvinside reading the translation of Elijah—2 Kings ii. Then we sang '*Let not your hearts*'—John xiv—to the tune of 'Howard,' and to many must have come the memory of the clear tones of 'the minister's' voice as he used to read out, and sing, this familiar '42d Paraphrase.' After that, Dr. Elder Cumming prayed, and Revelation vii. was read by Dr. J. H. Wilson.

Then came the singing of '*The Crowning Day.*' This modern hymn seemed to link us all with our dear departed in his toilsome foreign missions. The words had been translated into Hungarian and sung in meetings of Jews and Gentiles during Dr. Somerville's last and most trying mission in Eastern Europe. One could hardly call it a congregation of mourners that stood to their feet and exultingly sang that rolling happy hymn! Some sang with tears running down their cheeks—but they sang!—O grave, where is thy victory?

"Dr. Wallace then prayed the last prayer. There was no address—*Dr. Somerville was preaching.* The service was closed with the benediction pronounced by Mr. Adamson, my father's successor.

"It was a thrilling moment, a crisis in the lives of many, when the coffin, shoulder-high, was carried slowly down the aisle. All that lay on it now was the little sheaf of 'bare grain.' In the deepest hush, between the walls of standing people, the silent preacher passed out of his church for the last time. One felt the power of the departed life—work and testimony—focussed in this moment. There was a yearning after the spirit of Elijah to rest upon Elisha and a committal to a life of consecration and service. Who will say that life had not already come out of death, that the 'corn of wheat' having fallen into the ground and died, had not already brought forth 'much fruit'?

"The procession formed outside and walked before the hearse. At Queen Margaret's Bridge it broke up and stood lining the way, allowing the carriages to pass. The road lay between harvest fields and corn stooks to the Western Necropolis, Maryhill, a garden-like place, where my father had bought a piece of ground which he used to call 'Macpelah,' and occasionally go out to visit!

"The family gathered round the deep grave and the great solemnized company of friends enclosed all. Mr. Adamson prayed, while tears flowed like rain. Then the coffin was lowered. It was indeed like the planting of a seed in the earth in view of harvest. A little grand-daughter, peering down into the pleasant-looking place with its sides lined with green leaves and white flowers, witnessed this object-lesson, and learned for life the teaching of 1 Corinthians xv.

"The earth having been filled in, and the 'planting' over, we all joined in singing the Christian's pastoral, the 23d Psalm. It had been the family psalm for nearly fifty years, and was laden with memories; as sung to the lively tune of 'Barrow' it recalled Free Anderston of long ago. This psalm and tune had been sung at Dr. Somerville's

request at every place where he had preached in the Highlands during his mission. Now, for him, 'death's dark vale' had been traversed, and the beloved singer himself was 'in God's house for evermore.'

"The wreaths were lovingly laid over the grave till all the ground was covered with the beautiful blossoms. There was nothing more to do now but to look forward to the Resurrection. So we went home."

There flowed in on the grieving and yet rejoicing family a stream of loving and discriminating memorials of the Apollos of the closing nineteenth century. Of the many testimonies from the missionary committees, the Presbyteries and the General Assembly of the Free Church of Scotland—which he loved above all, from the Glasgow Presbytery of the Established Church and the National Bible Society, from the Evangelical Alliance, and other public institutions, we reproduce but one. The *éloge*, by Rev. Dr. Marshall Lang in presbytery, makes a new contribution to the record of philanthropic work, of which we find scanty traces in the voluminous family papers: "What could be more beautiful, what could be more desired by any one than the manner of Dr. Somerville's translation—so gentle, so peaceful—to the upper house in the General Assembly and Church of the first-born? About twenty-two years have passed since I was brought into intimate relation with him, in what forms a forgotten page in the history of Glasgow. His name is always associated with evangelistic work, but that was in connection with a sanitary movement. At the time there was a great dread of cholera appearing in the city—it was raging in Liverpool—an association of ministers and laymen in Anderston district was formed to improve its sanitary condition. Of that association Dr. Somerville was president and I was secretary. Day and night we toiled, consulting about white-washing and all the rest. The work of cleansing and prevention was thoroughly done. It extended over the whole city, and by God's blessing on that work the danger was averted."

So, as in the Temperance and the Purity organisations,

Alexander Somerville early and ever cared for the bodies of men and women. But it was that he might be the means of saving their souls, in the widest sense of that word as used by his Master. More than any man known to his generation, and above most men in every generation, his was the wisdom that winneth souls. To *that* all his energies, all his experience, all the graces and virtues of his character, were directed. He was the most perfect Scottish gentleman in all that the world recognises as such, and in all that we may ever expect to find in the saints of God. His self-denial, his generosity in money and gifts, his helpfulness to young and old, his promptitude, his accessibility, his enthusiasm, his humour, and his spiritual joy were the work of the Spirit of God subliming a natural temperament. But the peculiarity of his life is that his powers, natural and acquired, were centred in a sweet persuasiveness to all to find joy in Christ and His service—a persuasiveness rooted in love, directed by common sense, and expressed, in its higher forms, by a style of oratory which moved the common people and the common humanity in all classes. He never forgot Paul's teaching of love, as so many of the old evangelicals have done.

We know the reward reserved for those who turn many to righteousness, but Alexander N. Somerville had his reward even on earth, from the first day he and Robert M'Cheyne climbed the lofty "lands" of the Edinburgh Canongate. No man in modern times probably ever had so many converts—ministers and missionaries, students and artisans, rich and poor, men, women, and children, of all nationalities and in all lands. The roll of spiritual children and friends which his home and his world missions forced his secretaries to draw up that he might answer their letters and confirm them in the faith, and pray for each, must be unique even in the missionary history of Christ's Church.

Other apostles have been sent to found systems, and have created sects. He was used to bring to the spiritual birth thousands who, in their turn, have handed on the torch of transforming truth all over the world. To the

last he declared himself to be only a pioneer, but he has left an army of happy workers, whom, in lines dear to him all his life, he calls each of us joyously to join—

Work in the wild waste places,
Though none thy love may own,
God guides the down of the thistle,
The wandering wind hath sown.
Will Jesus chide thy weakness
Or call thy labour vain?
The word that from Him thou bearest
Will return to Him again.
On, with thy heart in heaven,
Thy strength thy Master's might,
Till the world's waste places blossom
In the warmth of a Saviour's light.

APPENDIX

Be of Good Cheer[1]

"When Noah sent forth the dove from the ark for the second time, the little bird came to him again in the evening, and 'lo in her mouth was an olive leaf pluckt off.'

"An olive leaf is not in itself attractive; in colour it is pale and dull, in form it is narrow and insignificant; but that single leaf, not dead as one picked up from the surface of the waters, but fresh as taken from the living branch, intimated a great deal. It told that the deluge had subsided, that vegetation had not been destroyed, and that spring with all her beautiful daughters was about to reappear.

The olive leaf I shall present to you is represented by the New Testament sentence, which, though comprising four words in our translation, forms but a single word in the original language.[2]

"I. '*Be of Good Cheer,*' Matt. ix. 2. Here we find the Lord Jesus in a house in Capernaum. He is in necessarily a spacious apartment, as many learned strangers had come to the town from the cities of Galilee, Judea, and from Jerusalem, to make inquiries about the new and wonderful teacher. There was besides a great concourse of people. And Jesus as usual was discoursing.

"Meanwhile, four friends, either singly or together, had called on a helpless brother in whom they took deep interest. He was a hopeless paralytic. The man was carried down on his bed by the four visitors and hastily taken to the scene of the Master's address. The kind bearers believed that the sick man, could they bring him into the presence of Jesus, might be healed. When they reached the spot where Christ was no access could be obtained. No doubt the crowd were of opinion that if the paralytic had remained so long under his malady

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[1] First preached at the opening of the new Seaman's Chapel, South Side, Glasgow, 10th May 1884.

[2] See title page.

there was no reason why he should not wait outside till the assembly was dismissed. Anxious themselves to listen, they would not allow the five troublesome individuals to pass them. The four men, singularly in earnest, resolving not to be baffled, ascended by steps from the outside to the top of the flat-roofed house, and having deposited their burden, seemingly without asking permission of any one, they proceeded to remove the tiling. Only conceive the confusion all this was likely to occasion. Some of the crowd inside would suppose that the house was coming down, and a panic might have ensued. At length a huge opening in the roof yawned over those underneath. The service, of necessity, must have been interrupted, and his great discourse suspended. Meanwhile the bed with the sick man on it was let down into the spacious apartment before Jesus. Oh happy those sick who have such friends to visit them and, as this man had, to fetch them so into the presence of Jesus!

"What happened? Jesus looked up and saw—aye, what did he see? the blue sky through the roof? the opening in the ceiling? the fragments and the dust, the confusion occasioned? the four heads of the men as they watched the descent of their friend into the midst? No! When he saw their faith—that faith was the only thing that caught his wonderful eye. Ah! it is this that he is looking for among ourselves to-day. It is not the crowd, or the pressure that attracts his notice. Does he perceive in you to-day that of which his eye is ever in quest, your faith? The sick man by that time was in terror. When he saw the confusion he had created, witnessed the angry looks, heard the angry cries of the people, his heart was ready to die within him. But Jesus, regarding him with Divine compassion, at once met his fears and said, '*Son, be of good cheer, thy sins be forgiven thee!* It would seem that more than his paralytic malady had oppressed the poor invalid, and I gather that conscience had awoke while he lay at home on his sick bed, and that a sense of his sins, as well as the fear of calling down perilous rebuke from Jesus, had overtaken him. Probably he had been oppressed with the idea that his illness was sent as a punishment for his sins. Jesus at once spoke to his distressed feelings, and seeing their faith, said unto the sick of the palsy, 'Son, be of good cheer, thy sins be forgiven thee.'

"This is Christ's welcome to the sinner who comes to him while yet mantled with his sins. You are come, poor sinners, to-day, laden with iniquity, conscience-striken, smitten with a sense of guilt. You feel that the searching eye of Jesus is resting on you. Your secret cry is, 'Oh! what have I to do here? You feel scared and you almost resolve to force your way out of the meeting. Stay, Christ looks at you, but it is to encourage you. He bids you not to hesitate, but at once to come to him, that you may receive pardon of these terrible sins, that

your troubled conscience may be healed, that these dismal shadows which haunt you as you tread the weary streets may be dispelled, and that you may become a restored and happy man. The wonderful blood of the atoning Lamb is here ready to be sprinkled on you and cleanse you from your sin. Christ would have you be partakers of his salvation, he longs and is now ready to welcome you too with the words, 'Son, be of good cheer, thy sins are forgiven thee.'

"II. Look down the same chapter a little way, you find the Lord Jesus again surrounded by a crowd, not now within doors but passing along the highway. Skulking aloof at some distance from him there is standing a miserable being, one who spends a lonely existence, and who feels that she too has been forsaken by all, at times by God Himself as well as man. She has been the subject of a wasting malady which has drained her health, and driven strength and comeliness away. Twelve long years has she been the prey of disease. Once she had means, but all her possessions have been expended on physicians. She has gone the round of all the towns, and sought relief, but in vain. Instead of curing her the doctors had left her worse than they found her, all had given her up; and now old, worn out, and destitute, she is dragging out a hopeless life. Suddenly hearing of Jesus, and her eye catching a glimpse of him as he was pressed on by the throng, a strange hope penetrated her breast. She said within herself, 'All the physicians have failed me, but here is one who, I am persuaded, at once can give me cure;' and then by a stretch, 'Brethren, I have no money to give him;' and then by a sudden exercise of wondrous faith, she said in her heart, 'If I touch but his clothes I shall be whole.' Instantly acting on her conviction she drew near, worked her way, at some risk to herself, through the crowd, and pressing forward till within arm's length of Jesus, she reached forth her arm and, not with the palm of her hand but with the tip of her finger, she touched the fringe of Christ's garment. The touch was momentary: in one instant, however, she was healed, and though all the physicians' skill had failed, she was possessed with a surprising assurance that now she was perfectly cured. Immediately she shrank back from the crowd and retired behind. But Jesus on the instant stopped, turned, and looked round, saying 'who touched my clothes?' 'Every one, Master, is touching thee,' said Peter with his ready lip. 'Nay, somebody has touched me, for I perceive,' said Jesus, 'that virtue is gone out of me.' And then he turned his searching gaze on all, till it fell on the trembling being who had ventured to approach him, and the woman came forward, threw herself on the ground before him, and in the presence of all the people, with loud voice, told all the truth. Why was she so alarmed? Ah,

she felt guilty. The disease under which she laboured not only rendered herself ceremonially unclean, bnt made unclean every one and everything she touched. She knew she had made unclean all she came in contact with in the crowd. Nay, worse than this, she thought she had made Christ unclean by touching Him, and therefore that she was likely now to draw down from his lips a grievous plague on herself that would wither her up. But how did the Lord receive her? He said, 'Daughter, be of good comfort, thy faith hath made thee whole.' The words 'be of good comfort' are the same in the original (as the revised translation of the New Testament shows) as the word translated 'Be of good cheer.' So we have Jesus saying to this poor creature, as he had said to the paralytic, 'Daughter, be of good cheer, thy faith hath made thee whole."

"*Application.*—This is Christ's word of encouragement to a person that has obtained rich blessings, but yet one in whose case faith has been mingled with seriously imperfect knowledge, nay, with an amount of ignorance such as we at first might suppose to be inconsistent with the possession of real faith at all. Yet the faith was wonderful, and as far as we can judge, beyond what even the Apostles had yet evinced.

"She had such faith as to draw from Jesus by a single touch healing for a seemingly single incurable disease, and yet such ignorance as to suppose it possible that she could carry off the priceless blessing from him without his knowing it—that in fact she was able to steal from him an invaluable recovery. Ah! are there not those among us whose spiritual condition presents similar inconsistencies and anomalies? persons whose knowledge and whose conduct too may awaken great misgiving, lest the heart has not yet been made a subject of loving grace. You feel as if all were shrinking from you and you were inexpressibly lonely. At any rate you are far from thinking that you have come to Christ in the right way.

"Well this beautiful passage shows that Christ will give you welcome if you come to Him in any way; only, make bold and really go to Him. His holy vesture, when touched, will heal you, but your filthy hand when you touch Him cannot defile Him. Oh, my dear friend, listen to-day and in the moment of your ignorant disquietude to the great Master's compassionate voice, 'Be of good cheer, thy faith hath made thee whole.'

"III. Matt. xiv. 37. Now turn the leaf and pass ownward to xiv. 27. Here we find the Christ's twelve disciples in a little ship, and in the midst of the wild and stormy sea. It is about three o'clock in the morning, and darkness overspreads the angry waters. The disciples were crossing to the other side; when the tempest suddenly struck

them their Master was not with them, yet they were in the way of duty and unflinchingly, with oar in hand, were battling with the surge. Meanwhile Christ, descending from the mountain, had come to the beach, and stepping in and over the rolling and hissing sea, he made straight for them, then suddenly he turned somewhat from them, as if he would have gone by. The disciples, who had seen the dark figure gliding towards them, and now perceived that it was passing onward and away, became possessed with superstitious alarm, and, bold men though they were, shrieked aloud for terror, supposing the figure before them to be that of a spirit from the unseen world.

"Ah, how the near approach of the world unseen awakens fear in the heart of man. Is not this a token of the power of conscience? It is a sense of guiltiness that ever makes us afraid of God. Instantly Jesus heard the shrill cry, and turned towards them, exclaiming at the same moment, as he approached, '*Be of good cheer:* It is I, be not afraid.'

"*Application.*—The condition of these apostles is suggestive; we learn from it that not only the sinner and the imperfectly instructed Christian may be thrown into disquietude and confusion, but the most eminent of Christ's friends, yes, the very chiefest of apostles themselves. These disciples may fall into deep tribulation, suffer from painful bereavement, encounter bewildering temptation, be at their wits' end from loss of property and means of subsistence, from persecution, from inconceivable ingratitude, from nameless sorrows at home, or they may be struggling amid the darkness of spiritual desertion; they may have to endure cruelty, flogging, and false accusation.

"Such things the Lord permits, for many loving reasons, to befall his followers, and at times, even his own near approach to them may be so misunderstood as to fill them with increased alarm. But, above the hiss of the waves, the screech of the wind, the howl of the gale, the creaking of the ship, the voice of Jesus rises and rings with sweeter than angel's music on the ear: 'Be not dismayed! Be of good cheer, my hearts, it is I, be not afraid.'

"Cast then, brethren, your burden on the Lord. Some to-day may be at their wits' end, mistaking God's way and purposes, and be in inextricable difficulty. But Jesus is here to break through and dispel the gloom, and with His voice of grace and power to hush the agitated heart into tranquillity and calm. Only He can do it.

"IV. John xvi. 33. Turn the leaf again. Jesus is now sitting at the last supper with his beloved disciples, delivering that exquisite discourse which began with the words, 'Let not your heart be troubled, ye believe in God, believe also in Me.' And now at its conclusion, and

when about to enter into the dark shadows of Gethsemane, with expression of tenderest love He foretells the trials that would come on them when he had gone away : 'These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but *Be of good cheer*, I have overcome the world.'

"I have heard of a young man who belonged to a port on the Clyde who went to sea as a sailor. By an unhappy accident he fell from the rigging overboard. The vessel was going on with her canvas spread, and could not easily bear round to rescue him. He, however, was a good swimmer and managed to keep afloat for a good while. The ship wore round, but once and again it missed him, and the poor lad's strength gave way. When the vessel was passing him for the last time he sprang convulsively up from the surface, waving at the moment his arm to his shipmates, as much as to say, 'Good-bye, you will never see me again,' and then he sank before the eyes of his sorrowing comrades.

"Christ was now, I may say, in the dark waters, more terrible than the gloomiest sea. He is about to disappear, but ere doing so he raises his voice, and what does he say, 'Be of good cheer, Death has overcome Me, but it is I who have overcome death. Tribulation severe you will experience when I am gone, but in my resurrection life I will succour and deliver you, my life is yours. Be of good cheer, I have overcome the world.'

"*Application.*—Four times Christ says while on earth, 'Be of good cheer.' Sometimes men say to those in sorrow, with a light heart, 'Be of good cheer,' but they make small impression with their words, because the man they speak to thinks the other to have really little sympathy with him, even though his words are good. But we cannot imagine of Jesus that his words are not those of real sympathy. Why, there never was any one on earth whose sympathy was so real, so deep, so mysterious, as that of Jesus. Look at Him at the grave of Lazarus of Bethany. Jesus was more deeply affected, even to the shedding of tears, as he stood by the cave of the dead, though he knew that in a few minutes Lazarus, raised from his death sleep, would be clasped to the bosom of his rejoicing sisters. Ah, the loving eye of Jesus which then filled with tears, looked at the moment through that bereavement at Bethany, and saw beneath and beyond it all the unutterable woes of sorrowing humanity, yours and mine among them. Never was there such mysterious sympathy as that of Jesus. And then again, shortly after, when on the other or western side of the Mount of Olives, the crowd was compassing him about with shouts of praise, and singing 'Hosanna, blessed is he that cometh in the name of the Lord,' He, as he rode on the ass's colt, beheld the city then sparkling in the sunlight all unconscious of its impending and awful doom, and wept

over it. Never any one had such sympathy as Jesus. All the more wonderful then it is to hear Him so often saying, 'Be of good cheer.'

"Again, there may be occasions when such good words seem to lose their force because we think the person who utters them has not known real sorrow, or at least the peculiar griefs that have weighed us down. A mother, for example, who has lost several children, is ready to suppose that the 'cheer' offered by one who has never known her anguish, is of little value. But we cannot say such things of Jesus's 'good cheer,' for there is no grief we ever endure which he did not bear. He was not only sorrowful, but the man of sorrows; a man, as it were, made up of sorrows. Out of the depth of his sorrows it is that he so often bids us be of good cheer. Whence is it that Christ has with him that good cheer, which he would have us enjoy? Christ himself purchased and secured that good cheer for us. He gives us rest by His sorrow, and life by His death. It was because the load of our sorrows was laid on Him, because while on earth he bare our griefs and carried our sorrows, that he now has that good cheer to impart to us. Was He not made sin for us? Nay, was he not made a curse for us? It is because, as our great substitute, He has achieved for us redemption that to-day he cometh to us with both his hands filled for us with good cheer, and would have us receive it from Himself. Poor sinners as we are, He would have us trust in Him now for salvation, and thus at once appropriate and enjoy that good cheer which he brings. Do you remember Stephen in his dying hour, how even when falling under his murderers' cruel stones, the man was in a transport of joy, more happy than ever he had been in his life before. Contrast the death of Stephen with the experience of Jesus on the Cross. Ah, how sad was the Lord Jesus, how unspeakable was the anguish of the Man of Sorrows as he cried, 'My God, My God, why hast Thou forsaken Me.' Whence this strange contrast. Stephen was a sinner and yet died in triumph, and Christ had no sin and yet died in sorrow. Whence the transport of the one and the overpowering anguish of the other. The answer is this, the spotless Saviour when He died was bearing Stephen's sin, but the sinner Stephen when he died was bearing and was wrapped up in Jesus's righteousness. Ah, Jesus is entitled, is he not, to give us good cheer? Is there any one but himself who is entitled to do so?

"V. Acts xxiii. 11. Turn yet again the leaf. In this passage we find Paul to be a prisoner in Jerusalem. His life is in eminent peril, forty fanatical enemies are entering into a conspiracy and binding themselves with an oath that they will neither eat nor drink till they have slain him. In these critical circumstances it was that his Divine

Master appeared to him in vision in the prison at midnight. The night following the Lord stood by him and said, 'Be of good cheer, Paul, for as thou hast testified of me in Jerusalem so must thou bear witness also at Rome.'

"Now the difference between this instance and the four others is this, that when Christ said these words to Paul, he had been twenty-seven years in glory. It was from the height of His glory and from the throne of God, that He now said these words to Paul. In the other cases He spoke from the depth of His humiliation, and out of the bitterness of His sorrow, but now He speaks from the height of His exaltation and from amid His ineffable joy. See you not that alike from His mysterious anguish and from His unspeakable blessedness, He says to us, 'Be of good cheer.'

"*Application.*—Surely these utterances of Jesus have a high lesson for us. What is that lesson? It is two-fold. On the one hand it is that Christ's people should accept Christ's good cheer; that they should believe on Him, accept of His salvation, and then be really happy in Him, and be of good cheer.

"It is a grievous loss which the Church or the Christian soul sustains when she ceases to be of good cheer. In our day Christians are too often sad of countenance, they are lacking in jubilancy. Instead of being joyful, they are too often morose, melancholy, sour, censorious, harsh, dull. Indeed sometimes religion looks as if it would die of dulness. We have dull services, dull singing of sacred song, dull prayers, dull sermons, dull communions, dull meetings, dull greetings, dulness everywhere, a sort of damp fog seeming to rest on everything. In consequence of this Christians are weak, and comparatively powerless with their fellowmen, and fail to win people dear to Jesus. Surely it is their duty to receive their Master's five times uttered counsel, Be of good cheer.

"The other lesson which Christ's word teaches us, is, that having received Christ's good cheer ourselves, we should immediately thereafter send on the good cheer to others. Let me imagine a metallic chain composed of a multitude of small links to be hung round this place, suspended on little glass supports projecting from the wall and its extreme link to return to the place where the chain commenced. If then a current of electricity be applied to one extremity of the chain the electricity, like the lightning in its speed, will pass from link to link, and, sweeping round the entire circuit, be instantly found again at the point whence it started. How is this? Because each link of the chain receives for itself the electric force that has been communicated and thereafter instantaneously imparts what it has received to its neighbour link, which in turn transmits the marvellous influence to the links that follow, till the entire circuit of

the chain is traversed. Now Christ's people, as I can personally from experience testify, form a living chain of many links, that begirds the globe. It is their part as individuals to receive the electric force of Christ's good cheer each for himself, and then send it on from link to link all round the world. So that Christ's good cheer should leap from heart to heart, echo from lip to lip, flash from eye to eye, thrill from hand to hand. It is mine to receive it, and then to hand it on to those nearest to me. Ah, should we ever be content with this? No, let the good cheer pass on from us to the other congregations of the city, to the other cities of the Empire, to other lands, to Christians on the continent of Europe, on the wide tracts of Asia, along the shores of Africa, throughout all the cities and vast plains of America, aye, to the distant isles of the ocean, and to the multitude of Christian seamen in ships on the face of the deep. Wherever a cluster of Christians be found, round and round the world, Christ's good cheer should pass. Were the thrill of good cheer to circulate through Christ's followers everywhere, I believe much would be done to wake up the slumbering souls of sinners in every land.

"Acts xxvii. 22-25, and 36. Let me ask you to turn the leaf once more. I should like to show you what even one man may accomplish who receives and sends on to others Christ's word of good cheer.

"We find ourselves now on the wild sea. A terrible tempest, night and day, for a whole fortnight has beaten on a hapless ship. She is tossing, nay tumbling, over the waves of the foaming sea, that incessantly are breaking over her and sweeping her decks; her timbers are leaking, and they have undergirded the ship: 276 wretched voyagers are on board. A large part of the cargo and even of the tackling of the ship has been thrown overboard, and all hands are expecting to go to the bottom of the sea. After another dreadful night, one of the voyagers, a man with chains on his arms, calls to those within hearing to come to him, for he has news to tell. They gather around and he says, 'Shipmates, you should have hearkened to me and not have loosed from Crete. But now I exhort you be of good cheer, for there shall be no loss of any man's life, but of the ship. And then, as they gaze on him with blank incredulity, he tells them that during the night there stood by him the angel of that God whose he was and whom he served, and assured him, the speaker with the chains, not to fear, for that he should be brought before Caesar, and lo, added the angel, God had given him all that sailed with him. 'Wherefore, sirs,' says the man for the second time, 'Be of good cheer, for I believe God that it shall be even as it was told me.'

"I must tell you here that the word 'be of good cheer,' used by Paul, is a different word from that employed by Jesus. Still the

translation of our version is excellent. The word which Paul uses is the same as that employed by the Apostle James, when he says, 'Is any merry let him sing psalms.' That word 'be merry,' is the 'be of good cheer' used by Paul.

"Now let us observe the effect of these words of good cheer on the men who heard them. Some time elapsed till the very morning of actual shipwreck arrived. Then, as the day was breaking Paul said, 'I pray you take some meat, for this is for your health, for there shall not a hair fall from the head of any of you,' and taking some bread himself, and giving God thanks with loud voice, he began cheerfully and heartily to eat. This at once put heart into all the others. 'Then were they all of good cheer, and they also took some meat.'

"Just think of the condition of these 275 people; they were shivering with cold and exposure, drenched with rain, soaking with sea water, gaunt with hunger, helpless, hopeless, paralysed with terror; holding on by ropes and the bulwarks of the ship, expecting every moment to be drowned. At first they could hardly credit what was told them; but when they saw Paul himself gaily eat and give thanks to God with such good cheer, they broke out into cheer also, and they also took some meat. Before this in their frowning sadness they were like 275 dark lanterns, but now they were like 275 flaming torches flashing light on the gloomy billows of the briny sea. This thrill of good cheer put vigour into them all, and was the means, in no inconsiderable degree, of enabling them all to battle successfully with the waves when the vessel a little afterwards went to pieces, so that they 'all escaped safe to land.'

"Ah, one man, you see, could by his good cheer put good cheer into the bosom of a whole multitude beside. And this in the most trying circumstances. Let us not to be discouraged from similar effort, though we should seem to stand alone.

"*Conclusion.*—What, let me ask, was it which made these people be of good cheer? I cannot say they were Christians. Only two or three were so. A motley company indeed they were,—Africans, Syrians, Jews, Greeks, Carians, Romans, soldiers, sailors, centurions, prisoners, ship-captains, and ship-makers, physicians, merchants, slaves, and passengers. Ah, but you see, that is the particular matter on hand; they all believed the word that Paul had told them regarding Divine provision for deliverance from the devouring sea, and so far they had reason to be glad. Now there is no word of promise given to us of escape from drowning, but there is something much better. There is the word of the gospel given us to trust in for our eternal salvation —Christ's word in which he is set forth to us as a Saviour. Let us believe in Christ as he is offered to us in the word of the precious

gospel. And not merely shall we be glad, we shall be eternally saved from sin and death and hell, for has not Jesus himself told us, 'Verily, verily, I say unto you, he that heareth my word, and believeth in Him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death into life.' John v. 24. AMEN."

The Fiery Furnace.[1]

"Daniel iii. 25. The 3d chapter of the book of Daniel reminds us of a piece of music, such as some composition of Handel, Mozart, Beethoven, or Mendelssohn. The chapter is a kind of divine hymn, indeed it is almost rhythmic in construction, and in it we find what nearly amounts to a refrain, which is repeated no fewer than thirteen times. What is this refrain? It is no other than the names of three young men, Shadrach, Meshach, and Abednego. The Spirit of God in this sacred hymn is never weary of the reiteration. See, young men, what an honourable place in His inspired word God has given these youthful Israelites. If you cannot have your names like theirs, written in the page of Scripture, you may, at least, have them recorded in letters of light where they will be imperishable, for has not the Lord Jesus announced that those who are faithful and true to the gospel shall have their names written in heaven?

"Our subject will be the terrible temptation which befell the three young men, and which was so nobly overcome. Our theme is Faith, its trial and triumph.—Let us consider the preparation of the young men for the conflict, and then the conflict itself.

"I. The Preparation.

"The conflict was one in which much was at hazard. How were the young men prepared for engaging in it? By self-control and resistance to the allurements of appetite. The whole future of Daniel and his three friends resulted from their conscientious refusal to yield to the gratification of appetite. By cultivation, also, of good companionship. Enjoying the friendship of Daniel, a young man like themselves, Shadrach, Meshach, and Abednego were strengthened and encouraged by mutual watchfulness and co-operation in what was right. Also, by the good practice of secret and social prayer.

"There was however a fourth preparation of which I would like to speak more at large, that was a *firm belief in the Divine origin of their religion.* Their religion was one founded on the authority of God, and because they believed it to be so, as the narrative shows, they were ready to make any sacrifice to maintain their fidelity to it. Theirs was none of that fatal scepticism which smites a man as with paralysis,

[1] Preached to the University of Glasgow, 13th November 1881, and all over the world to young men.

which blights his manhood, shatters his hope, and renders him powerless to effect spiritual or even social good among men. A belief in the Divine origin of Christianity is necessary, in our case, if we are to come off victors in the great conflict with the world's temptations, and to do our part for God during life's short but critical day.

"I remember that while yet I was a young man, and was travelling through Europe, Egypt, Syria, and Asia Minor many years ago, I put this question to myself; 'How do you know that your religion (that is Scriptural Christianity) is true? You are travelling among populations numbering millions; many of the persons composing these are people of intelligence and education. The religions they profess are different from yours, and the votaries of these religions believe that their own religion is the true one. How do you know that you are in the right?' Well, I recollect settling the matter at the time, somewhat in this way: I said, there are certain marks by which a religion coming from God may be expected to be characterised:—

"1. Any religion coming from God may be expected to exhibit aright the nature and character of God. God is a spirit, infinite, eternal, unchangeable, incomprehensible. His perfections are, holiness, justice, and truth; power, wisdom, goodness, and mercy. Looking around I saw that in the other religions the spirituality, immensity, purity, justice, and love of God, were obscured or set aside; that with regard to recognition of the spiritual nature and character of God the other religions were at fault; that only in Scriptural Christianity could I obtain what was required. I saw that spiritual worship found its home in the spiritual nature of God, as revealed in Scriptural Christianity, and that there only were the seven perfections of God I have mentioned individually displayed, and like the seven beautiful elements that compose the white light of heaven, are found harmoniously blended in that grand summary of all perfections—'God is love.'

"2. Again, any religion that comes from God may be expected to vindicate and maintain the authority of the Supreme Governor. Now how is that authority to be maintained but by the upholding of his law in its majesty and integrity, alike in its demands on our obedience and in its august sanctions? In any such religion there will be no encouragement given to play fast and loose with the law of God, and no permission allowed to bring down the law in accommodation to the sin or the infirmities of men, nor any admission made, as is sometimes heard, that God will accept the will for the deed. Now, such a maintenance of the Divine law I did not find in the other religions, but I did see the law of God inflexible in its requirements, unalterable in its sanctions, vindicated, established, magnified and made honourable in the religion of the Cross of Christ.

"3. Then, any religion which comes from God to man may be expected to give a delineation exact and comprehensive of man as he is. This I discovered to be done in the Scriptures of the Old and New Testaments, and nowhere else. There I found the Lord telling 'me all things that ever I did,' and revealing my heart to be, in plain terms, what I have found it from experience to be, 'deceitful above all things and desperately wicked.' Other religions conceal man's ruin from his eyes, but Scriptural Christianity teaches us that we need no less than a new birth; a redemption and deliverance from guilt and condemnation so stupendous as could only be accomplished by one who was Divine.

"4. Next, I said, any religion that comes from God to benefit man will contain provision to meet man's deep necessities. Now, one grand necessity for mankind is tranquillity of mind. There is need for the disordered and troubled bosom to be soothed and stilled, and for the dread burden which weighs down every man to be lifted off. Conscience, which, if man were pure, would be like a calm lake, reflecting the blue heaven above, has a mysterious capability of being roused into gloomy commotion. Or, to change the figure; conscience within us either glows like the smouldering coal mine, that has caught fire underground, or it is liable to burst forth with uncontrollable violence like a volcano, creating in the man convulsive distress, and even horror. Of this power of conscience our dramatists know well to make use. Some of their most striking scenes depend on its illustration, as when they make the miserable slave of guilt to say, 'Canst thou not minister to the mind diseased, pluck from the memory a rooted sorrow?' Ah, conscience at one time or another makes every man among us tremble. A religion that comes from God to remedy man's ills must surely possess resources for removing this terrible dispeace. But I know no other means of rightly appeasing and of really healing conscience than the atoning blood. That blood speaks peace indeed, but I can find it only in Scriptural Christianity.

"5. But again, mere tranquillity of mind is not enough. More is needed to relieve the woes of humanity. Sin is the plague of every man, and never can man be said to be put to rights till the power of sin within him is broken and communion with God is restored and established. No religion given by God for the benefit of man could be adequate which did not contain resources for turning man from the practice and love of sin, and which did not provide for his restoration to fellowship with the Father in heaven. Now, the peculiar glory of Scriptural Christianity is, that while it supplies the conscience with true peace, it at the same time effectually weans man from doing what is wrong; and more than that, brings him near to God, so as to

worship, love, and serve God, nay, delight in God and enjoy him. I could not find such a provision as this in any religion but that which is set forth in the Gospel of Christ.

"6. Any religion that comes from God may be expected to unite and bind together the members of the human family. Mankind is bitterly at variance, and false religions have done much to break up mankind into separate castes and to create feuds and divisions. But the principle of Scriptural Christianity is distinctively this — 'By this shall all men know that ye are My disciples, if ye have love one for another.'

"Finding these six 'characteristics' in Scriptural Christianity and finding them nowhere else, I could not but conclude that the religion I possessed was the true one. So much I may say with regard to the internal evidence of the truth of Christianity — but the external evidence of it is quite satisfactory. Let us for the moment allow doctrines to stand aside, and concern ourselves simply with a few facts.

"Can any man deny that about 1860 years ago there arose a new religion in the world? That this religion was connected with a personage called Jesus of Nazareth, a town in Galilee, and on the north of Judea? That this Jesus was put to death in Judea under Pontius Pilate, Roman Governor of the province, and in the reign of the Emperor Tiberius Cæsar? Why—without adducing testimony from Scripture—all these facts are sufficiently established by the testimony of heathen historians living not long after the events, such as Tacitus and Suetonius. For example, the well-known Tacitus, writing about seventy years after Christ's departure, and speaking of the Christians living at Rome, during Nero's persecution of them, which took place about thirty-seven years before the date when he wrote, says—'The founder of that name (viz. Christians) was Chrestus, who suffered death in the reign of Tiberius Cæsar, under his procurator Pontius Pilate'; and this religion, which he describes as evil, he says, 'After being checked for a while, broke out again and spread not only over Judea where the evil originated, but through Rome also.' These facts cannot be set aside.

"The great fact around which our convictions must gather is, that Jesus Christ rose from the dead. Did He rise from the dead? In reply to that question we may say there are two methods by which this fact might be established. 1. The one method is Christ's appearance to a vast crowd who had satisfactory evidence that he whom they had known, and of whose death they were assured, stood before them again after having risen from the dead. Such a method we actually possess in the circumstance that on one occasion at least, after His resurrection, Jesus was seen by more than 500 brethren at

once, the greater part of whom were alive twenty-six years afterwards to testify to the fact. 2. The other method was by the evidence of a select, limited, but yet sufficiently numerous company of witnesses who, both before and after Jesus's death, had ample opportunity of knowing him; who had it in their power to examine the facts of the case with exactness and scrupulous care, and who, after sifting all things and looking at the minutest circumstances in the case, should, without bias of mind to induce them to fall into mistake, satisfy themselves as to Christ's identity, before and after His death, and testify as to His person, His manner of life, the realities of His death, and to His veritable resurrection.

"Now it is the latter kind of evidence that is most valuable, and it is that which has specially been provided for us. We have the indubitable testimony of a very considerable number of carefully prepared and well instructed persons, such as Peter describes in Acts x. 41, saying, 'Him hath God raised the third day, and showed Him openly, not to all the people but unto witnesses chosen before God, even unto us who did eat and drink with him after he rose from the dead.' These persons knew Jesus intimately while he lived, were fully cognisant of the reality of his death, and, though warned by their Master again and again, ten times at the least, that He would rise from the dead, were so blinded by their ideas of the improbability of the thing, that they were most reluctant to admit the fact even after strong evidence had been given them. To these parties singly and collectively Jesus appeared again and again in different circumstances, and in different localities. They ate with Him and drank with Him, they walked with Him and talked with Him, they saw Him do some of His wonderful works, they handled Him and inspected the healed wounds in His hands, feet and side. They listened to His reiterated instructions as to their duty when He should depart from them to heaven. They received more than a most singular commission from Him to witness for Him and make disciples of mankind throughout the earth. And after He had spent forty days on earth, they saw Him with their own eyes ascend to heaven. They had their reason, their senses, satisfied that indeed it was He with whom they had associated for three years, whom now, in ways so frequent and so unmistakable, they saw after His resurrection.

"There are three things that may be mentioned as confirmatory of Christ's resurrection. 1. The conduct of the chosen witnesses in at once making their loud and fearless avowal under circumstances of extreme hazard to themselves, that Jesus Christ had been put to death by supreme authority and had risen from the dead, and had ascended to heaven. In the presence of crowds of unwilling people in the very city where the events had occurred and at the very time when

these events happened, they did not bear their testimony in a distant and obscure spot and long after the occurrence of the facts, but in the most public place of the great city, where all the facts could most fully be examined, verified, or refuted, and if false be rejected.

"This witness-bearing was the more remarkable that in the very city where Jesus had been crucified 3000 men,—and day by day their number was increased—were convinced by what they saw and heard of Christ's claims, avowed themselves to be Christians, and in testimony to all that they were so, were openly baptized.

"2. The second confirmation is the voluntary subjection of these witnesses to a life of unrequited toil, privation, exile from home, relations, and country, to imprisonment, to unmerciful cruelties, to repeated stoning, scourging, shame, loss of all things, and in many cases to a bloody death. And all this because they felt bound to testify not for their opinons but the fact that Christ had risen from the dead. In the Acts of the Apostles you will find the resurrection asserted at least forty times.

"3. The third confirmation is the extraordinary success that attended the testimony of the witnesses, in the face of the wildest opposition and most relentless persecution. The witnesses, it is well known, went through the cities and countries, declaring everywhere that Christ had died, had risen again, and had gone to heaven. They used no earthly weapons. They made no pretensions to be philosophers and sages. They were simply witnesses to certain great facts.

"In describing a furious persecution of the followers of Christ thirty-three years after the date of Christ's ascension, Tacitus tells us that there were at that time in Rome 'a huge multitude (*ingens multitudo*)' of Christians who were discovered and brought out for more cruel punishment. Here then we find that in little more than thirty years, and at a distance of 1200 miles from Jerusalem, there was an immense multitude of Christians who had attracted the attention of the government, a great many of whom were put to a cruel death for their faith.

"We might adduce similar notices of the rapid progress of the Gospel from the philosophic and elegant Pliny, who, fifty years after Nero's persecution at Rome, tells us that in Pontus and Bythinia under his government, there were towns, cities, and whole regions which were filled with Christians and the temples of the gods were deserted. Thirty years after Pliny the Christian philosopher and martyr, Justin of Syria and Rome, tells us that there was not a nation, Greek or barbarian or of any other name, among whom prayers and thanksgiving were not offered to God in the name of the crucified Jesus. Fifty years later Tertullian of Carthage speaks of cities, islands, towns, boroughs, camps, and forums in the cities being filled with

Christians. Thirty years after him Origen of Syria and Africa speaks in similar terms. Twenty years after Origen, the Numidian lawyer Arnobius bears testimony, as I have read, to the revolution of opinion among men of the greatest genius, orators, critics, physicians, lawyers, physicians, and philosophers, who had gone over to Christianity.

"Some 280 years after the ascension of Christ to heaven, the whole Roman Empire declared itself Christian. From all this you may judge of the rapid and, but for the truth of the facts, the unaccountable spread of Christianity, a religion which employed no warlike weapons, made no pretension to learning, but which nevertheless upset idolatry, cast down arrogant philosophy, set aside hierarchies like those of Judaism and Paganism, made its way in the face of ridicule, contempt, and violent opposition, of clashing worldly interests, human pride, vice, corruption, savage cruelty, and torrents of blood.

"So much for the facts. Now if it be admitted that Christ rose from the dead, then He must be allowed to have been an accredited messenger from God. All that He announced must be at once received by us, and so the doctrines regarding His Divinity, His atonement for sins which were not His own, and His redemption set forth in the New Testament, must be accepted by us as the verities of God.

"The evidence of Christianity of which I have given before a brief and meagre sketch is good. Christianity is, as I take it, incontrovertibly true, blessedly true, and alas for its adversaries, terribly true! and it will be by the possession of an intelligent and firm faith in it as in its origin and name, that you, like Shadrach, Meshach, and Abednego, will be prepared for the conflict which may be before you.

"Scriptural Christianity is incontrovertibly true. The evidence for the truth of Scripture Christianity is incontrovertibly sure. The blessings which Scripture Christianity brings in its train are incontrovertibly precious and abundant.

"II. The Conflict.

"II. Let us now proceed to the conflict itself. The great king of Babylon, intoxicated with power and bearing ever in his mind the figure in his prophetic dream of which it was said, 'Thou art this head of gold'—resolved to make a great image entirely of gold, and from the spoils of his conquests. This was a figure 105 feet in height, and 10½ in breadth, probably the largest statue of gold that has been erected before or since. This image was doubtless intended by the king to be a means of obtaining divine honours for himself. It was set up in the plain of Dura, probably the same in which at a little

distance the tower of Babel had long before been erected. Messengers had been sent to every part of the Empire requiring, at vast expenditure of labour, of money, and time, all the great functionaries of every province to be present at the dedication of the golden image. And the imperious order had been complied with. Never, we may believe, had such a day of solemnities occurred in the history of the Empire. As the magnates stood before the image, and while the people of Babylon and of the provinces were crowding the plain in legions, a herald proclaimed that when the royal music sounded all the nobles and captains, all peoples, nations, and languages, were to fall down and worship the image of gold, and that whosoever should disobey should be cast the same hour into a burning fiery furnace.

"Oh how unlike this proclamation to that of the King of kings—'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' On this there was all but universal compliance with the royal decree; but certain parties who had owed their life to Daniel and his three friends, moved with jealousy, gave information to the king that the three Hebrew young men whom he had set over the officers of the provinces of Babylon, had failed to do homage to the image of gold. The king could scarcely believe his ears, and hastily summoning the three young men into his presence, enquired whether such audacity was possible, that they should have dared to disobey him. 'If ye be not ready,' he said, 'at the sound of music to bow down, I shall have you flung, great in office though you be, into the midst of a burning fiery furnace;' and then witnessing their calm composure he exclaimed, 'and who is that God that shall deliver you out of my hand?'

"'Now let us pause to weigh the elements of the temptation here. 1. They had to oppose the imperious command of the supreme potentate in the world. 2. Their refusal might stimulate other nobles and high personages to disaffection and revolt chiefly as no doubt they were under the tyrant's decrees. 3. There was the certainty of wounding the keen personal sensibilities and self love of the king. 4. There would be the imputation to them of the basest ingratitude, the pain of displeasing a royal benefactor. 5. There was the potency of universal fashion and custom. 6. There was the loss of situation, with all its salary and emoluments, nay, all the comforts and sweets of life. 7. There was the loss of life itself, the endurance of a horrible death, and of an ignominious execution. 8. There was the sacrifice of a position, where in providence they had been placed to act as a shield of protection to their unfortunate captive countrymen, nay, of their positions to promote the true religion in Babylon. 9. There was obloquy, contempt, and execration to rest on their memory when they were no more. 10. And then, be it remembered, all these elements of temptation were intensified

by the circumstance that they were young men, with all the brightness of life before them. Now, what was the consideration for which they were called to make all this surrender?

1. Was it that they should renounce their religion and become idolaters? Not at all.

2. Was it that they should believe the idol to be divine? Nothing of the sort.

3. Was it that they should do homage to it periodically and on many great occasions? No; all that was asked was submission to the king's will for once at the dedication of the image.

4. Were they required to spend hours on their knees on that one day before the image? By no means. Probably not more than ten minutes, while the flutes, sackbuts, and dulcimers were playing.

5. Were they commanded to reverence the idol with their heart, even for these few minutes? No, they might, for that matter, have kept saying in their own bosom or with low voice, 'Oh thou art but a devil, thou art a devil and no God,' provided only that they bent the head. 'Bend the head, not the intellect, not the heart, treat the whole affair if you like with the contempt it deserves. Is not the matter a mere joke? Only bend the head, and for ten minutes, before the ridiculous idol, and all those dreadful sacrifices will be avoided.' Oh, we hear the world treating such an alternative with shouts of derision, 'What, give up all! for the mere raising of one's cap! To what purpose? This was too absurd!'

"Ah well, but it is by such temptation that the reality, genuineness, and intensity of our Christianity is to be tested and established. You know, young men, what your special temptation is. It is not the appearance of the noble vessel while she is on the stocks by which you judge of her qualities, or when gliding on the day of launch into the water to get her future home, nor while she lies at anchor in the roadstead, nor when she sails tranquilly along the liquid pavement of the bright smooth waters, nor even when she is breasting the swelling waves under the favouring breeze. It is not under such circumstances that we see the proportions, the sailing abilities of the ocean steamer or of the three masted ship. How will she behave in a gale of wind? How will she act when the skies open their port holes, and let loose on her the hurricane? when she is trembling in the grip of the cyclone? when she is tumbling over mountains of wild and foaming sea? Half an hour's exposure to such hazard will do more to justify her build, to vindicate her platings, fittings, and riveting, the quality of her machinery, the seamanship and capabilities of captain, officers, and crew, than months of smooth sailing under sunshine and a clear heaven.

"It is *temptation*, young men, that serves as the test and measure

of our Christianity. How much steam will *your* religion bear? The cable of 3000 miles between Great Britain and America has its value proved by the amount of strain it can sustain at any one point. Trial sometimes comes when we are little prepared to resist it. Temptation is God's golden balance. See that when weighed in it, you be not, like Belshazzar, found wanting. All your future may, as in the case of these three young men, be settled according to the manner in which you act under the temptation. The opportunity once granted to you, it may never be given you again. Young men and young women who fall once into temptation very possibly will never rise again.

"The young men answered in presence of the whole court that they were in the hands of God; if he pleased he could deliver them, but if not, that made no difference, they would not serve the king's gods nor worship the golden image he had set up. On this the king was seized with a paroxysm of rage. He was enveloped in the flames of his own fury, while the young confessors were cool and calm. 'Let the furnace be seven times heated,' he exclaimed with a voice of thunder. Christians are ever tried above others—you see the narrow way led direct through the Fiery Furnace, and the youths must take it. The king in his passion, and fearing that by some magic they might try to escape him, ordered the strongest men in his army, the giants that led his troops, to step forth and bind the young nobles with thongs. A procession was formed, the young nobles bound in their coloured robes of office, were either carried on men's shoulders or ignominiously flung on the criminals' death-cart and borne through the streets of the city. The king, perhaps for the first and only time of his life, signified his purpose to witness in presence of his court the execution of the three audacious governors. The streets were lined with spectators, even windows being occupied, pillars, statues, temples, and roofs crowded. The host of great chiefs from all the provinces would all be on the alert to witness the scene. It would be like the witnessing of the *Auto de fé* of confessors at the stake by Philip II and his court at Valladolid in Spain, 320 years ago. Oh, what a glorious opportunity of witnessing for the Lord and his truth was now given!

"The eyes of the whole empire were that day fixed on the young men. Never had they driven along the streets of Babylon in a chariot so noble as that criminals' cart in which they were carried to the fire. Arrived at the spot, no time was given them to pray or exchange farewell, nor was there one of all that multitude to sympathise with them. The king's throne being set for the first time at this awful scene of execution, the mighty men of the army stepped forward again to bear them on their shoulders. The door of the furnace, probably slightly elevated by a platform above the ground, was then opened. The three mighty men with their burdens stood in a line, and at

the moment when the young men were held so that when let go they must fall inwards on the roaring flames a scythe of fire shot forth as from a sheath from the glowing furnace and mowed down the great captains who fell dead on the earth. The three young men dropped from their hands and fell down bound into the midst of the burning fiery furnace. This was the moment of highest grandeur in the trial. The sublime culmination of their faith was not when they came out of the fiery furnace, not when they were in it, but at the moment before they fell down into the midst of it, and when there was no sign given them of deliverance.

"The *Deliverance.*—The king, from his seat, eagerly gazing at what occurred, noticed somebody moving in the furnace. Rising in haste and discomposure, his colour has faded from his cheek, his eyes are fixed. 'Look! Look! Look!' he exclaims, and turning to his court, standing behind him and on either hand, he cries, 'My lords, did we not cast three men bound into the midst of the fire?' They answered and said unto the king, 'True, O king.' He answered and said, 'Lo, I see four men loose walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God.'

"Christ appears at the moment when the temptation has been met and overcome. Not a moment before it, not a moment beyond it; ah, He is never by one instant too late. He converted the furnace into Jehovah's pillar of fire. It became like that chariot of fire in which Elijah sat and was carried to heaven. Hence we see Christ's faithfulness, and his great love; yet, after all, what was all this compared with what by and by he did for us? Christ came again into the furnace, another fearful one, not like this, but then, it was not to be with us, but to suffer for us, not to walk there but to die for us there. Is it not written, He was made a curse for us. The curse! that was the fire into which he came. Nor was this all, He died; not alone for his friends, nor like some did he die with his enemies. Christ died not with but for his enemies. He was made a curse that he might save his enemies.

"Now, the king calls them to come forth. Not till then did they show willingness to move out of the flames. The sweetest moments of their earthly existence were those spent by them in that fire. The king would be all quivering to see whether their mysterious companion would still stand by them as they came forth; but no, He had disappeared, and now the courtiers on examination found that not a hair of beard or head had been singed. No sign of discoloration had appeared on their garments, no smell of fire had passed on them. Only the cords that had bound them had been consumed. The Lord

had watched over and preserved every thread of their garments in the fire, and was seen no more.

"*Application.*—Such self-sacrifice as that shown by these three young men was worth to the Church of God all the sorrows of Israel's captivity in Babylon. Their fidelity shook the mighty Babylonian empire in all its provinces as it has made a greater sensation in the earth than any or all of Nebuchadnezzar's visions. It has done more. It has shaken the world itself. Their faith is shaking the whole world at this hour. I found, when lately addressing the non-Christian natives of Upper India, that this narrative had power even now to tell on the heathens in the cities of the Panjab, that land of wonder. The old and first tower of Babel was in the plain of Shinar turned to foolishness by the confusion of languages among its builders, but this second tower of human pride, the lofty image of the Babylonian king in the same plain of Shinar, was overthrown by the faith and constancy of three young men.

"Young men! Scotland, nay the world, looks to you to perform your part in these critical days. What we need is young men, converted young men, in every class and profession of life. Their highest honour and prerogative is to be witnesses for Christ. We have seen the importance of faith in Scriptural Christianity. Let me conclude by telling you of the weapon with which your victory and influence is to be secured. Our greatest living poet has expended his genius in describing a virtuous king who sat at his round table with his peerless knights. He tells us this admirable king was in possession of a sword of rare quality—a sword which had been wrought by mysterious hands, nine years, far down in the depth of a silent lake. The haft of the sword twinkled with diamond sparks, with topaz lights, and jacinth work of subtlest jewelry. But what was most marvellous about the sword was this, that whoever held it was for the time invincible. The sword could cleave the strongest helm, it could cut down the doughtiest adversary, it could break through the strongest armour.

"This sword was known by the grand and poetic name of 'the brand Excalibur.' When the king died, as that mysterious sword had been specially given to him, so it was required that no one after him should possess it. When his last hour was come, the sword by command was heaved into the centre of the lake, and as it wheeled and flashed in the moonbeam, ere yet it dipt the surface, an arm rising from the waters caught it by the hilt and drew it down into those silent depths from which it came, that it should never be grasped in human hands again. Oh, poetry and chivalry, is this your far-famed sword Excalibur? There is another sword of nobler metal than this. IT IS THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD, a sword which has been

forged in heaven and prepared on earth. Our great King all alone, and with no other weapon in his hand than this, discomfited in the wilderness all the power of the bottomless pit. But when He departed he left no strict order that it should be heaved into the bosom of the Atlantic or Pacific, and that no follower should touch that sword again; no, he left that sword to be put into the hands of all his people. That sword all Christ's people are to use. *Its edge will never turn, no spot of rust will ever dim its blade. No shock will ever shiver its shining steel.* The edge of that sword, which enables it to accomplish all its wonders, is the doctrine of the blood, and of the cross, of Christ.

"This is our Excalibur,—the sword of the Spirit, which will prove mighty when wielded by the power of the Spirit, as the flaming sword that turned every way at Eden's gate, to prevail over all the world. What obstacles shall keep their place before those who in the phalanx of the Lord, each with the sword of the Spirit in his hand, and each one wielding it with the power of the Spirit, advance to spread the glory of Christ throughout the earth? AMEN."

INDEX

ABERCROMBY, Miss, 330
Aberdeen, Earl of, 320
Abraham, 324
Abrahama Sancta Clara, 209
Ada bazaar, 264
Adamson, Rev. T., 165, 386
African exploration, 217
—— Missions, 44, 220
Agra, 144
Aird, Dr. G., 364
Alexander, Sir J. S., 217
Alison, Rev. Dr., 370
Alfonso XII, 119
Algoa Bay, 217
Alhama, 104, 121
Allahabad, 138, 144
Allan, Mr. A., 161
Alliance of Presbyterian Churches, 205
Allison, missionary, 223
Altnaharra, 332
Amazonia, 186
Americans, 156
Amritsar, 147
Andalusia, 103
Anderson, John, missionary, 19
Anderston, Glasgow, 20, 28, 67
—— Free Church, 133, 378, 386
Andrew, Rev. A., 320
Andrewes, Lancelot, 92, 192
Angers, 196
Anglo-Indian Evangelisation Society, 134
Anselm of Canterbury, 347
Arabia, S., 323, 365
Ararat, 174
Ardnamurchan, 329, 335
Arianism, 22
Armenians, 263
Armstrong, Mr., 112
Arnot, Rev. W., 28
Arran, 275
Ashkenazim, 347
Athens, 248, 265
Austria-Hungary, 352, 382
Austral-Africa, 217
—— Asia, 47, 170
Autos de fé, 100
Avernus Lake, 201

BAIRD, Hugh, 83
Ballarat, 171
Ballymena, 129
Bank, City of Glasgow, 187
Barbour, Mrs., of Bonskeid, 377
Barcelona, 103
Bardezag, 264
Barmen, 206
Baron, Mr. D., 348
Barony of Glasgow, 24
Barotse, 218
Barry, Bishop, 171
Bechuanaland, 218
Begg, Dr. D., 96
—— Rev. Dr. J., 86
Bekes, 355
Belfast, 129
Belgrade, 357
Bell, Canon, 8
Bengel, 213
Bennie, J., missionary, 45, 237
Berlin, 207-212
Bernard of Clairvaux, 347
Bernstorff, Count, 207, 377

Bible, the, 46, 55, 64, 73, 100, 112, 279, 366
Bible Societies, 50, 102
Binnie, Mr. T., 331
Black, Rev. A., 29
—— Rev. Dr., 204
—— Rev. J. S., 109
Blackie, colporteur, 63
—— Bailie, 83
Bloemfontein, 229
Blythswood Institution, 322
Boers, 225
Bohemia, 350
Bombay, 147, 321
Bonar, Dr. A. A., 12, 123, 166, 180, 304, 377
—— Dr. Horatius, 13, 166, 378
—— J., of Larbert, 19
Boniface, 215
Bonskeid, 72
Borrow, George, 101
Bose, R. C., missionary, 378
Bosporus, 262
Bost, John, 168
Boston, 22
Boudja, 258
Bowen, George, 148
Bridel, M., 106
Bridgeton, colporteur, 63
Brisbane, 179
British South African Company, 218
Brittany, 194
Brown, C. J., 25
—— Hon. G., 155
—— Principal, 298, 306
—— Rev. Dr. T., 13
Browning, Mrs. E. B., 198
—— Robert, 356
Brownlee, missionary, 45
Bruce, J., missionary, 223
Brunn, 352
Buchanan, George, 301
—— Rev. Dr. R., 47, 298
Bucharest, 358
Budapest, 354
Bulgaria, 262
Burns, Sir John, 67
—— W. C., the missionary, 23, 40, 64
—— Rev. W. N., 41
Burnshill, 239
Cabrera, 117, 120
Cadogan Street, Glasgow, 72
Cairns of Melbourne, 171, 185
Calcutta, 96, 137, 143, 151
Campbell, Neil, 2
Campbeltown, 326
Canada, 154
Candlish, Dr. R. S., 7
Canovas, 119
Cape Colony, 46, 217
Cape Town, 244
Carasco, 103, 108
Carey, William, 41, 314, 369
Cargill, Captain, 10, 181
Carruthers, Dr. R., 4
Carson, Dr. A. R., 6
Castlemaine, 171
Chalcis, 265
Chalmers, Dr. T., 11, 18, 24
Charles V., 100
Chasidim, 347
China Missions, 40, 52, 72
Christlieb, 214
Church Missionary Society, 147
Church of Scotland, 23, 65
—— Established, 334, 370
—— Free, 46, 337, 365
—— United Presbyterian, 46, 382
Clark, Rev. R., missionary, 147
Clermont-Ferrand, 196
Clyde, river, 25
Coigach, 333
Coillard, M., missionary, 229
Coll, 328
Colossae, 258
Colquhoun, A. S. D., 128, 194, 198
Columba, St., 328
Commandi, Dr., 199
Conder, Mr., 148
Constantine, Dr., 253
—— Ponce de la Fuente, 100
Constantinople, 262
Conversion, 72
Convocation of 1842, 66, 132
Cooper, Rev. J. G., missionary, 157
Corinth, 251
Corstorphine, 11
Cowan, J., of Beeslack, 248
Cowie, Bishop, 186
Craw, Paul, 350
Crofters, 332, 364
Crosbie, Rev. P., 264

Cumming, Rev. Dr. E., 385
—— Mr. J. B., 217
—— Dr. W., 2
Currie, Sir. D., 219
Cust, Dr. R., 347

Dale, Dr., 171
Dalzell, Dr., missionary, 227, 321
Dancing, 178
Dante, 198
Darwin, 2
Death, 250
Debreczen, 355
De Broen, Miss, 194
Delhi, 146
Delitzsch, Dr. Frantz, 213, 342
Derby, Lord, 119
Dervaig, 328
De Sanctis, 101
Diamond-fields, 219, 230
Dickson, Bailie, 204
—— Rev. Prof., 167
Dimant, Mr. E., 181
Disruption of Church, 65, 180
—— described, 66
Don, Rev. J. D., 240
Douglas, F. Brown, 124
Drakenberg range, 229
Drama, the, 7, 9, 149, 278
Dublin, 193
Duff, Dr. A., 12, 15, 50, 180
—— College, 365
Dundonell, 333
Dunedin, 180
Dunipace, 19
Dunvegan, 330
Durban, 221
Durness, 333
Durnford, Colonel, 228
Dutch Reformed Church, 243

Economy, political, 24
Edgerston, 19
Edinburgh, 5
—— Academy, 6
—— High School, 6
Education and missions, 312
Edward, missionary, 208
Edwards, Jonathan, 41
Elberfield, 206
Elijah, 166
English in France, 193
Ephesus, 261
Erasmus, 50, 100
Erastianism, 68
Erskine, 22
—— of Dun, 302
—— Rev. D. L., 245, 306, 322
Establishments, Church, 45
Evangelical Alliance, 104
Evangelical New Era, 23, 307
Evangelisation for the world, 307
Evangelists, the seven, 23
Ewing, Rev. J. F., 171

Faltin, Mr., 361
Family life, 271
—— worship, 276
Farrar, Archdeacon, 180
Female, *see* Woman
Ferguson of Kinmundy, 335
Finance and missions, 316
Fisch, Dr., 196
Florence, 198
Forbes, Mr. and Mrs., 257
Fordyce, Rev. J., 134
Forster, W., 101
Foundry Boys' Religious Society, 161
France, 193
Frankfort-on-the-Main, 212
Fraser, Mr. A. H. L., 321
—— Hugh, 96
Froben, 50, 99
Future life, 180

Gaelic singing, 340
Galloway, Wm., 128, 235
Gatberg mountains, 244
Gay, Signor, 199
Geelong, 171
Geography and missions, 309
George Town, 242
Germany, 206, 209
Gibraltar, 103, 343
Gladstone, Mr. F. H., 107
—— Mr. W. E., 104, 170, 248, 250, 297, 333
Glasgow Bible Society, 51
—— City Bank, 187
—— Continental Society, 118
—— Green, 63, 161
—— merchant princes, 162

Glasgow Missionary Society, 44, 236
—— the city in 1834, 24, 388
—— United Evangelistic Association, 160, 246, 350
—— University, 2, 167
—— vice, 76
Gloag, Rev. Dr., 370
Goold, Rev. Dr., 370
Gordon, Hon. James, 227
—— Memorial Mission, 227
Govan, missionary, 235
Granville, Lord, 248
Graphiades, Mr., 250
Gray, Bishop, 17
—— Mr. E. A. Stuart, 307
Grayden, Lieutenant, 101
Greek Church, 247
—— Evangelical Church, 268, 290
—— Mission, 246
Grey Town, 224
Guelph, Canada, 154
Gyoma, 355
Gypsies, 288

Haldanes, the, 1, 22
—— of Cloanden, 124
Hall, Mr. J. M., 327
Hamilton, Canada, 157
—— Captain, 2
—— Rev. Dr. J., 20
Hanna, Rev. Dr. W., 149
Hannington, Rev. Dr., 262
Harris, 338
Hawkins, Judge, 96
Henderson, Rev. Dr., 10
—— John, of Park, 52, 83
Henhöfer, 210
Herbert, George, 333
Hermus, 253
Hierapolis, 257
Highlanders, 339, 341
Highlands of Scotland, 319, 326
Hobart, 183
Hofmeyer, Professor, 225
Honolulu, 186
Hopetoun, Earl of, 370
Hospitality, 281
Hottentots, 45
Hungary, 354
Hunter, Rev. Dr. R., 74

Imad-ood-Deen, 342
India, 133, 314
Inquisition of Spain, 99, 115
Interpretation in preaching, 192, 313
Inverary, 377
Invergordon, 336
Inverness, 335, 364
Iona, 328
Ireland, 129, 320
Islam, 342
Islay, 327
Italy, 197, 325

Jameson, Rev. J., 118
Japan, 325
Jargon tongue, 360, 363
Jews, the, 34, 233, 264, 342, 347, 353, 369
John, St., 252, 260
Johnson, Dr. S., 4, 330
Johnston, R., missionary, 19
Johnstone, Rev. Dr., 235
Juan de Airla, 100
Jubilee of Queen Victoria, 336

Kafirs, 45, 218, 222, 231
Kalopothakes, Mr., 248, 267
Karaites, 347
Kean, E., the actor, 7
Keir, Mrs., 135, 383
Keith-Falconer, Hon. Ion, 323, 365
Ker, Dr. John, 211
Keswick Convention, 377
Khonas, 258
Kidston, R., 83
Kilmalie, 335
Kilmonivaig, 377
Kilsyth revival, 40, 201
Kimberley, 230
King William's Town, 224, 240
Kinnaird, Lady, 134
Kirn, 381
Kischeneff, 358
Knight, Frank, 226
—— Mrs. G. N., 64, 287, 306, 351

Laidlaw, Mr., missionary, 321
—— Rev. Professor, 338
Laing, J., missionary, 47
Laird, Rev. Dr., 385
Lamont, Rev. J., 326

Landels, Mr., missionary, 322
Lang, Rev. Gavin, 336
—— Rev. Dr. M., 387
Laodicea, 257, 260
Larissa, 265
Laughton, Rev. Dr., 13, 378
Lawrence, Lord, 135
Laws, Rev. Dr., 311, 321
Lee, Rev. A., 326
Leghorn, 205
Leighton, Robert, 382
Lewis Island, 331
Lichtenstein, Rabbi, 356
Liquorice root, 259
Litchfield, General, 143
Livingstone, J., at Kirk of Shotts, 41
—— David, 217, 328
Livingstonia mission, 311
Lochcarron, 334
Lochinver, 333
London, Canada, 137
—— Missionary Society, 25
Lorimer, Misses, 227
Love, Rev. Dr., 25
—— Miss, 327
Lovedale Institution, 46, 235
Lydia, 253
Lyons, 196

M'All Mission, 167, 194
M'Cheyne, Robert M., 1, 8, 34, 69, 258, 284
M'Crie, Dr., 100
Macdonald, Flora, 331
—— Rev. Dr. R., 23, 327
MacDougall, Rev. R., 197
M'Ewan, Rev. John, 335
—— Rev. J., Roseneath, 283
Macfarlane, Rev. Dr., 25, 238
—— Mr. G., 162
Macfie of Airds, 336
Macgregor, Rev. Dr., 171
—— Rev. D., 123
M'Iver, Mr. E., 333
Mackeith, Mr. A., 162
M'Kenzie, Rev. L., 334
Mackenzie, Colonel, 151
—— Mr. F., 357
—— John, 218
—— Rev. M., 326
—— Captain R., 124
Mackichan, Rev. Dr., missionary, 148
Mackie, Rev. G., 48
Mackinnon, Mr. P., 159, 327
Mackinnons, The, 96, 327
Mackintosh, A. B., 96
M'Laren, Rev. J., 241
Maclaren, Dr. J. D., 382
Macleod, Dr. N., 136, 211, 377
M'Master, Rev. Mr., 328
MacMicking, Mr. Thomas, 135
M'Omish, Mr., 321
Macphail family, 329
M'Rae, Rev. R., 326
M'Tavish, Rev. Mr., 336
Madiai, F., 198
Madras, 137, 143, 151, 321
Madrid, 111
Magdalenes, 75
Magnesia, 254
Magyars, 354
Makiwani, E., 237
Malaga, 103
Malan, Major, 167
Maneli, 244
Marathon, 250
Marchand, Rev. Mr., 242
Marseilles, 196
Martin, George, 83
—— Rev. D., 331
Martyn, Henry, 26, 45
Matamoros, 102, 105
Matheson, H. M., 135, 219
Meille, M., 199
Melbourne, 171, 184
Mendelssohn, M., 347
Mezö Berény, 355
Mezö Tur, 355
Mijatovich, 358
Milan, King, 358
Mildmay Jewish Mission, 359
Millennial theories, 18, 308, 317
Miller, Mr. J. R., 291
—— Principal, 321
Millingen, J. R. van, 262
Milne, Rev. J., 23, 96
Mirrlees, Miss, 383
Mission Conferences, 312
Missions, Foreign, 15, 25, 44, 47, 72, 307, 365
—— to the Jews, 34, 310, 343, 347, 370

Missions, Home, 14, 32, 35, 44, 73, 84, 160
—— and Common Sense, 367
—— to Spain, 99
—— to the World, by Dr. A. N. Somerville, 151
—— and Geography, 309
—— and Education, 312
Moderator of Genl. Assembly, 300
Moffat, Dr., missionary, 167
Moncreiff, Sir Henry, 13
Monod, 280
Montreal, 86, 158
Moody, Rev. A., 357
—— D. L., 129, 158
Moravia, 352
Moravians, 45
Morehead, Rev. R., 11
Morgan, Mr. G. E., 212
Mossel Bay, 242
Moultan, 146
Mozarabic rite, 120
Muir, Sir W., 143
Muirhead, Mrs., 235
Mull, 328
Müller, George, 171
Murray family, 225, 243
Music and Evangelism, 142, 157, 222, 277, 327, 329
Mycale, 260
Mzimba, P., 237

Nagpoor, 150
Nantes, 196
Napier, Mr. J. S., 162
Naples, 200
Natal, 221
National Bible Society of Scotland, 52
Naturalist researches, 275
Neander, 342
Netherlands, 244, 369
New Hebrides, 322
New Zealand, 179
Ngami, Lake, 217
Nicomedia, 264
Nineteenth Century, 307
Nismes, 196
Nyassa Lake, 311

Onatshoom, 242
Opera, The, 178
Orange Free State, 224, 229
Ottawa, 157

Palermo, 204
Palestine, 358
Pappengouth, M., 201
Parents, 271
Paris, 194
Patras, 249
Patrick, S., 321
Paul, S., 261
Peel, Sir Robert, 104
Pentelicus, 249
Petersen, Rev. Mr., 267
Phayre, Sir R., 148
Philadelphia, 154, 205
—— Asia Minor, 356
Philip II, 100
Pietermaritzburg, 222
Pirie, Mr., missionary, 352
Playfair, Mr. J., 2, 83
Pondoland, 244
Poolewe, 334
Poona, 150
Portugal, 133
Prague, 352
Prayer, 92, 180, 309
Preaching, 27, 31, 128
Press, The, 126
Priene, 260
Prochet, Cavaliere, 320
Prochnow, Dr., 207
Prophetic Interpretation, 18
Purity work, 75, 387
Purves of Jedburgh, 18, 20

Queen Victoria's Jubilee, 336

Rabinowitz, Joseph, 356, 358-362
Radstock, Lord, 352
Rainy, Principal, 171, 298, 332
—— Miss, 331
Ramsay, Allan, 3
Reay, Lord, 248
Rennes, 196
Revivals of Religion, 40, 129, 145
Riddell, Sir James, 329
Robert College, 262
Robertson, Dr., 186
Robinson, J., 221
Rohrbach, 360

Rome, 200, 202
Ross, Dr. Bryce, 238, 239
—— Rev. D. M., 171
—— John, missionary, 45
—— Major, 124
—— Richard, 239, 241
Röther, Rev. H., 205
Roxburgh, Rev. Dr., 70
Ruet, Don F., 102
Rule, Dr., 102
Russia, 210
—— and the Jews, 359

Sailors, 314
St. Heliers, 196
St. Malo, 196
St. Petersburg, 210
St. Servan, 194
Sakelarios, M., 249
Salisbury, Lord, 352
Salonica, 264
Sandeman, D., missionary, 64, 72
Sandhurst, 171
Sandilli, 239
Sankey, I. D., 129
Saphir family, 354
Sardis, 254
Savannah, 186
Save river, 357
Savonarola, 198
Scotland and missions, 310
Scoto-Irish missionaries, 215
Scott, Rev. Dr. A., 376
—— Rev. James, 161
—— Sir Walter, 3
Sephardim, 347
Seraikeuy, 257
Sermon-writing, 27
Serrano, 107
Servants, 286
Servia, 357
Seven Churches, 252
Sheppard, Mrs., 76
Shieldaig, 334
Sinker, Rev. Dr., 323
Skye, 329
—— evangelising, 54
Sloan, Rev. J. M., 165, 318
—— Mr. W., 162
Slowan, W. J., 53
Smeaton, Rev. Professor, 13
Smith, Dr. Andrew, 217
Smyrna, 251
Snizort, 330
Sokia, 257
Sokoloff, Dr., 281
Solano, 100
Soldiers, 86, 144
Somervells of Park, 4
Somerville, Alexander N., birth, 1; boyhood, 5; conversion, 10; self-dedication, 16; called to Anderston, 20; rules for sermons, 27; pastoral missionary methods, 29; revival work, 40; Bible work, 51; at M'Cheyne's burial, 68; temperance work, 74; purity work, 76; marriage, 85; in Canada, 86; first time in the East, 87; his inner life, 88; examining students, 90; prayer, 92; work for Spain, 99; visits Spain, 105; his lecture, 110; visiting presbyteries, 124; attitude to the press, 126; visits Ireland, 129; with Mr. D. L. Moody, 130; in India, 137; a second time in Canada, 153; call to be a world-missionary, 162; degree of D.D., 167; mission to Australasian colonies, 169; in Dunedin, 180; on City of Glasgow Bank, 187; review of his aims and methods, 190; his prayer manual, 191; in Dublin, 193; mission to France, 194; to North Germany, 205; to Russia, 210; to South Germany, 212; to South Africa, 216; to Greek-speaking peoples, 246; in Asia Minor, 252; at Athens, 266; as father and friend, 270; sketched by his son, 274; by Mr. J. R. Miller, 291; by Rev. H. B. Macartney, 295; his verses, 294; as a friend, 297; Moderator of General Assembly, 302; charge to four missionaries, 321; closing address, 324; mission to the Highlands, 326; mission to Eastern Europe, 348; with Rabbis Lichtenstein and Rabinowitz, 356; charge to seven

missionaries, 365 ; before Established Church's General Assembly, 370 ; preaches Rev. H. Bonar's funeral sermon, 378 ; last acts, 381 ; death, 382 ; burial, 383 ; character, 386 ; two characteristic addresses, appendix, 389
Somerville, Mrs., 85, 384
—— Alexander, 96, 285, 291
—— -Aston, 4, 187
—— Barony of, 3
—— Miss C., 286
—— Evangelical Hall, Pera, 264
—— James, 105, 128, 226, 247, 274, 326
—— Memorial Hall, Kischeneff, 363
—— mission, 244, 290
—— Rev. T., 162
—— William, 154, 182, 285, 384
—— William, the "Squire poet," 3
Song of the saints, 379
Spain, 98, 122, 187, 325
Stalker, Rev. Dr., 337
Stanley, H. M., 217
Stevenson, Nathaniel, 83
—— W. H., missionary, 321
Stewart of Leghorn, 197
—— of Lovedale, 234
—— Sir R., 144
Stockbridge, Edinburgh, 5
Stocker, 207
Stornoway, 330
Strassburg, 212
Strontian, 329
Stuart, George H., 154
—— Rev. W., 237
Stuttgart, 212
Sulzberger, 213
Sydney, 174
Szalay, Mr., 360
Szasz, Bishop, 354
Szeps, Dr. M., 353

Tacitus, 382
Taepings, 52
Tait, Archbishop, 6
Talmudists, 347
Tapio Szele, 356
Tasmania, 183
Taylor, Rev. Ross, 385
Temperance reform, 75, 282
Temple of Olympian Zeus, 265
Theatre services, 203
Thomson, Rev. Dr. A., 262, 268
—— W. R., missionary, 45
Thyatira, 253
Tiree, 332
Tischendorff MSS., 211
Titcombe, Bishop, 359
Topp, Rev. Dr., 157
Toronto, 155
Transylvania, 355
Travel, 280
Tricoupi, M., 247
Trigo, 104
Tsolo, 244
Tübingen, 213
Turnbull of Huntingtower, 124
—— Rev. Mr., 224

Ullapool, 333
Ulva's Isle, 328
Umsinga, 227
Umvoti, 222
United Evangelistic Association of Glasgow, 160
United States of America, 154, 156
—— and missions, 314
University of Glasgow, 2, 167
Unstikana, 45

Valdes, 100
Vambery, A., 354
Vanderkemp, the missionary, 26
Venetianer, Mr., 360
Vergas, 110
Verulam, 222
Victor, Mr., 357
Victoria colony, 161
Vienna, 352
Virves, 100
Vizcarrondo, 114
Volo, 265
Vryburg, 234

Waldensian Church, 320
Walker, Mr. J., 174
Wangemann, Dr., 207
Warren, Sir C., 218
Weir, Mr., missionary, 235
Weismann, 2
Welsh, Dr. D., 11
Westminster Abbey, 336

White, J. Campbell, 159, 161, 246, 336, 350
—— J. D., 247
—— J., of Overtoun, 159
—— Rev. M., 29
Whitefield, 22
Whyte, Rev. Dr. A., 338
Wilkinson, Mr., missionary to Jews, 359
Williams, Joseph, 45
Williamson, Dr., missionary, 52
—— Rev. W., 171
Wilson College, 365
—— Dr. J. H., 338, 352, 386
—— John, of Bombay, 14, 140, 155
—— Dr. W., 13
Wishart, George, 325
Woman's work, 314
Women's missions, 46, 48, 73, 76
Worcester, South Africa, 242
Wright, Mr. D., 181
Wupperthal, 206
Wylie, Judge, 96

Xenophon, Moschow, 248
Xosa people, 45

Young, Dr., 197
—— C. M., the actor, 7
—— Mr. D. L., 205
Young Men's Organisations, 39, 82, 140, 152, 170, 283

Zambesia, 218, 229, 234
Zechariah's vision, 230
Zigomalas, Mr., 266
Zulus, 222

THE END

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